The LUTHERAN OUTLOOK

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OL. XIV APRIL, 1949 NO. 4

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Pointed Paragraphs

WHO'S WHO

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CENTRALIZATION

New York, Mar. 3.—Herbert Hoover said today that "step by step" the American citizen has surrendered a large part of the control of his life to an increasingly centralized government. Our people, under the illusion that money from Washington is pure manna, are selling right and left their birthright as free men and their responsibilities in a free man's government in order to get it." The former president told the State Chamber of Commerce that the number of federal employes has grown from 500,000 to 2,200,000 in the last 16 years. "Ninety per cent of them are out in the sticks endeavoring, under directions from Washington, to improve the lot of the citizen whether he likes it or not." He said the great expansion in federal employment was caused by three factors: "The natural instinct of bureaus to exfoliate," the desire of many local communities and states to get the "manna" fom Washington, and the position of persons "impatient with the slow processes of local reform and who conceive that all may be good if the federal government would only pass a law, set up a bueau, and make an appropriation."—A. P.

Overheard on the bus: "What if they did fly around the world in 90 hours? I can sit still and it will take me all the way around in 24."

—Clyde Moore.

TRUMAN AND BUSINESS

President Truman scared American business men by going radical. Plans for expansion of heavy-goods industries have been curtailed because of fears of heavier taxation and strikes and because of the frustration of business incentive through federal government harassments.

Mr. Truman is aware that something has happened to business. He began before he left Washington recently a series of talks with business men in order to reassure them individually that he doesn't mean to hurt business. But he is unwilling to let the people know what he is privately saying to business men. He is afraid even to let their names be published for fear that his labor-union allies may accuse him of consorting with what they regard as their "natural enemies." Deeds of reassurance alone rather than words now can stem the tide of discouragement in business circles.—David Lawrence.

Emblazoned in red across the bills of a Virginia telephone company was this sentence:

"When Paying in Person, Please Resent This Bill."

IDEAL COMMUNITY

A few years ago the Federal Government established near the District of Columbia a new community known as Greenbelt. Mrs. Roosevelt was personaly much interested in it because she had long dreamed of an ideal community. Several thousand people now live there. In developing the project no plan whatever was made for churches. For some time the inhabitants of Greenbelt have been urging the Federal Government to sell them or lease them land for churches, but the officials show indifference. So we have "an ideal community" without a single church. That is the sort of thing that happens when we elect to public office officials who are lacking in clear Christian insights.—Wilbur La Roe.

In the grammar lesson class one day the teacher wrote on the blackboard: "I didn't have no fun at the seashore."

Then she turned around to the class and said to one: "Harry Refferty, how should I correct this?"

"Get a boy friend," he answered.

BALANCE SHEET *CERTIFIED FOR THE YEAR ENDING DECEMBER 31, 1948

●

Population of U. S.....	135,000,000
65 Years or Older	27,000,000
Left to Do the Work	98,000,000
21 Years or Younger	54,000,000
Left to Do the Work	44,000,000
Working for the Gov.	21,000,000
Left to Do the Work	23,000,000
People in State and City Offices	12,800,000
Left to Do the Work	10,200,000
In the Armed Forces	10,000,000
Left to Do the Work	200,000
In Hospitals, Insane Asylums	126,000
Left to Do the Work	74,000
Bums Who Won't Work ...	62,000
Left to Do the Work	21,000
In Jail	20,000
Left to Do the Work	

●

Two—You and I
and you'd better get a
wiggle on—
I'm getting tired of running
this outfit alone

—Readers Digest

The British Women's Auxiliary Air Force had to fill out innumerable questionnaires and carry on their persmasses of identity and other cards among these a reddish one. A lwent up that could be heard around Empire when this notice was, in ficious innocence, posted at all stati "WAAF'S, upon proper military mand, must show their pink form

The Lutheran Outlook

Official Organ of the American Lutheran Conference

REV. J. A. DELL, D.D., Editor

813 Vernon Road, Columbus 9, Ohio

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The
LUTHERAN OUTLOOK

LUME XIV APRIL, 1949 NUMBER 4

EDITORIAL

me for eligion

OME PEOPLE IN INDIANA are so convinced of the value of released-time religious education that they are willing to spend money on it. In one city y have been carrying on the classes in city buses, hired m the local transit system and parked just off the school property in order to comply with the Supreme Court decree that school buildings may not be used for such classes. In another Indiana town the people lt a small community chapel just outside the school unds for the same purpose.

But in the meantime the enemies of released-time were idle. In the legislature a bill was introduced to re- al the Indiana enabling act which made religious edu- ion during school time possible, and one lobbyist for beal stated that if the enabling law were not abolished, e people he represented would carry the matter to the preme Court. While it is not likely that the legislature ll repeal the law—the prospect at this writing is that will be bottled up in committee—there seems to be con- erable determination in some quarters to press the tter.

While the bill was before the legislative committee, a eeting was held in an Indianapolis Unitarian church to blicize the opposition to released-time. This meeting s addressed by four men: Dr. Wilson, a Unitarian nister; Mr. Charles Posner, director of the Indian- olis Jewish Community Relations Council; Dr. Yost the International Religious Liberty Association; and . Charles Clayton Morrison, former editor of the ristian Century. Doesn't it seem strange that in every vement to have released-time declared unconstitu- nal the Freethinkers, the Jews, and the Unitarians id themselves united? They seem to be agreed that ristian education should be restricted. Dr. Morrison longs to the Christian Century—Protestants United hool of thought, which has "made an absolute of the separation of church and state. . . . By insisting upon absolute separation of church and state these groups end up by favoring the separation of religion from society" (Quote from *Social Action.)*

One of the reasons why church people have found it desirable to get the schools to release some time in which children can be taught religion is that the schools tend to take more and more of the children's time. Last year the congregation to which I belong gathered its children *in the church* on Tuesday afternoons *after school* for various classes in religion. This is a program to which no one can object. But this school year we were not able to repeat it because *there was no day in the week when the schools did not have some extracurricular activity going on.*

The same sort of thing happened in Allentown, Pa. There the Ministers' League protested the scheduling of Sunday programs for school bands and choruses because such activities kept the children from the church. Willing to cooperate with the ministers, the school superintendent agreed to suspend all extracurricular activities on Wednesdays and Sundays, and issued an order to that effect. But then the president of the school board stepped in and declared that he would ask the school board to countermand the superintendent's order. He said, "It actually is tearing down what we are trying to build in our youth through the schools."

What a twist! For the churches to have the children once in a while is tearing down what the schools are trying to build in the youth! May I ask what the schools are trying to build in the youth that would be torn down by a little religious education?

It is quite possible that the churches can find some better agency for religious education than released-time. But no matter what plan they put into operation, they and the parents will have to assert their right to use some of he children's time for religious education.

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Presidential Language

SOME OF OUR SELF-IMPORTANT COLUMNISTS are exasperating at times. But that is no reason for the President of the United States to use vulgar and indecent language in public, as President Truman did. The cause was a repeated effort on the part of Drew Pearson to arouse public opposition to the bestowal of a decoration by President Peron of Argentina on one of President Truman's official family.

The incident brought about much ribald comment in the newspapers. An editorial in a Washington paper asked with pretended innocence why, if the President wanted to refer to the Senate Office Building, he did not do so in plain language instead of resorting to alphabetical subterfuge.

But the affair is not so insignificant that it may be passed over lightly with a laugh. One who represents the American people in high office should be conscious of that fact, and realize that any conduct which brings discredit to him also brings discredit to the great nation he is privileged to represent. There are a great many people in America who do not care to have their nation get the reputation of using Missouri barnyard language. The President owes the people an apology.

The Melish Case

DR. JOHN HOWARD MELISH has been rector of Holy Trinity Episcopal Church in Brooklyn for more than forty years, and his son, W. Howard Melish, is his assistant. The son is also chairman of the National Council of American-Soviet Friendship, which has been listed by the Attorney General's office as a subversive organization. And that is where the trouble started. So far it has involved the pastors, the vestry, the congregation, the bishop of the diocese, and two Episcopal publications, *The Churchman* and *The Living Church*, and threatens to have wider repercussions.

The original cause of the controversy was the senior rector's unwillingness or inability to control his son's pinkish extra-curricular activities. A majority of the vestry asked for the rector's resignation, which would have automatically removed his assistant also. But Dr. Melish says that two-thirds of the members of the congregation want him to stay.

At this point the two church papers entered the fray. First came Dr. Guy Emery Shipler, editor of *The Churchman*, which he is sometimes accused of having made into a decidedly Leftist publication. (*The Churchman* is not an official publication of the Protestant Episcopal Church, but its editorshsip and circulation are within that denomination.) Dr. Shipler thought the ministers were being persecuted and said that the effort to get rid of them was "a definite demonstration of an attempt to reintroduce into the church life of America the methods of the 15th and 16th centuries, when clergymen were burned at the stake or hanged for their political views."

But the other Episcopal publication, *The Living Church*, took the other side of the issue. "We agree," it said, "that a clergyman is entitled to put his own political beliefs into practice if he wants. But if he does so he must be prepared to take the consequences; and if one consequence is the disruption of the religious life of his parish,the vestry has not only the right but the duty to call him to account."

When the case came before Bishop James P. De Wolfe and the diocesan committee, the committee voted unanimously in favor of Dr. Melish's retirement, and the bishop ordered him to withdraw from the congregation within one month. But at the present writing Dr. Melish is defying the order as "an invasion of the rights of the congregation." He has also said that four other bishops of the church and thirty other outstanding church leaders offered to testify in his behalf before Bishop De Wolfe's committee. If the case is not settled earlier, it may well be brought to the floor of the triennial convention of the church to be held later this year.

The matter boils down ultimately to a question as to what is the polity of the Protestant Episcopal Church episcopalian or congregational, or in what degree each of these principles is held in balance with the other. If the bishops have the constitutional right to remove pastors for cause (after consultation with a diocesan council or committee), then Dr. Melish would seem to have no recourse. But when he refers to Bishop De Wolfe's order as an invasion of the rights of the congregation, he apparently is appealing to a more democratic procedure than one would expect in his church.

In no Lutheran church in this country, so far as we know, would it be possible to depose a pastor without the vote of the congregation. We would not have it otherwise. If, very occasionally, we wish that a district president had the power to remove a recalcitrant pastor, as soon as the president had so functioned we would want to deprive him of episcopal power again.

Lutherans and Gambling

IT IS WELL KNOWN what the Catholic position is on gambling: that it is not in itself a sin, but may become sin under certain circumstances. That leads to the Catholic practice which makes of gambling almost a good work, since many congregations support their church work by constant bingo games, raffles and lotteries. When a bill is intoduced in any state legislature to make bingo lawful, you can almost count on it that it is a Catholic lawmaker who introduces it.

On the other hand, it has been quite generally the Protestant position that gambling is sinful, immoral, and harmful to society. When Catholics back a bingo bill it is usually opposed by Protestant ministerial associations and if defeated it is often due to such organized opposition.

What is the Lutheran position?

hat question, like all others that pertain to doctrine, uld be answered for Lutherans by the Word of God. e trouble is that we have here no clear and explicit mmand, "Thou shalt not gamble." Part of the moral r is "Thou shalt not steal," but it can be pointed out t by definition stealing is not gambling. Stealing in- ves taking something of value from another by force by stealth, contrary to his will or without his knowl- ge. This gambling does not do, since the loser is not orant of what is going on but is willingly participat- . Luther includes also cheating in the explanation of commandment against stealing; but that still does not lude gambling, since gambling can be conducted in a r and "honest" manner—at least theoretically.

Here is a point where we must arrive at our position "theological deduction" rather than by an explicit rd of God. And I think we can do so with a consider- e degree of certainty. Take, for example, St. Paul's ters to the Thessalonians, which are also a part of the irit-given Word. In the first letter he advises them at ye study to be quiet, and to do your own business, d to work with your own hands, as we commanded u; that ye may walk honestly toward them that are thout, and that ye may have lack of nothing." It is viously the apostle's point that Christians are to earn ir living by their own work.

This becomes still clearer in the second letter. "For en when we were with you, this we commanded you, at if any would not work, neither should he eat. For e hear that there are some which walk among you dis- derly, working not at all, but are busybodies. Now em that are such we command and exhort by our Lord sus Christ, that with quietness they work, and eat their n bread." This is quite in harmony with the ancient rd of the Creator, "In the sweat of thy face shalt thou t bread."

The gambler, however, is the very opposite of the kind person St. Paul wants the Christian to be. For the mbler hopes to live upon the labor of others without oducing anything of value to society. He hopes to get mething for nothing. That this is not a legitimate atti- de is evident as soon as we observe that if we were l like that society could not continue.

While we may concede that not all who indulge in mbling are professional gamblers, it is nevertheless not ssible to draw a distinct line of demarcation between e professional and the amateur. The amateur gamblers e responsible in large degree for the professional; for ey keep temptation constantly before the eyes of the ung and undisciplined, and give it a semblance of re- ectability. And not only that, but they also create an mosphere in which gambling flourishes; for by de- anding toleration for their "harmless" gambling they b themselves and others of any possibility of prohibit- g professional gambling.

Therefore I think that the attitude of the Christian in gard to gambling ought to be one of uncompromising pposition. If no other argument appeals to him, the law of Christian love should prevent him from indulging in something that may cause a brother to stumble.

I am writing on this subject again because of something that took place in Michigan. The Michigan Council of Churches has been circulating petitions for a referendum on pari-mutuel betting on horse races in that state. The churchmen say, "We believe our state should sever the unsavory partnership with racing syndicates which now exists through the pari-mutuel statute. Michigan should get out of the gambling business. We believe our state should not depend on money from organized race-track syndicates for revenue."

But even while this was going on, my attention was called to an article on the sports page of a Detroit newspaper. It was headed, "Northville Track Stirs Storm with Church Gifts." The Northville Driving Club, which operates a track near Detroit, sent a check for $250 to each of five Northville churches. The surprising thing is that two of the churches kept the money, thus justifying to some extent the remark of an opponent of racing, "The silence of the churches has been purchased."

A still more surprising thing—to me—was that one of the two churches which kept the gambling money was St. Paul's Lutheran Church; and that the minister of that church made the naive remark, "We were convinced it was just a gesture of good will and not a proposition of selling out." The other church that kept the check was Our Lady of Victory Catholic Church, which is not surprising. But the Lutheran church was in poor company that time.

Mariolatry Today

IN BUFFALO a Jesuit priest, Father Gavin, meets a group of professional men of different faiths regularly to explain to them various features of the Roman Catholic faith. Recently Father Gavin said in one of his addresses, "We do not worship the Blessed Virgin, but pay homage to her as a great human being signally honored by God."

That sentence expresses almost exactly the Lutheran position with regard to Mary, except that we would probably say "honor" instead of "pay homage to." But it does not truthfully express the Catholic position, as anyone knows who knows anything at all about Catholic worship.

For example, here is a card distributed to children in a Catholic parochial school. One side bears a picture of Mary and the infant Jesus, with this inscription: "OUR LADY OF PERPETUAL HELP. True copy of the ancient miraculous picture venerated in the church of St. Alphonsus at Rome." On the other side of the card is the following prayer, headed "Prayer to Our Lady of Perpetual Help." Note especially the lines I have italicized.

"O Mother of Perpetual Help, thou art the dispenser of all the gifts which God grants to us miserable sinners; and for this end He has made thee so powerful,

so rich, and so bountiful, in order that thou mayest help us in our misery. Thou art the advocate of the most wretched and abandoned sinners who have recourse to thee: come to my help, I commend myself to thee. *In thy hands I place my eternal salvation, and to thee I entrust my soul.* Count me among thy most devoted servants; take me under thy protection, and it is enough for me. For, if thou protect me, I fear nothing; not from my sins, because *thou wilt obtain for me the pardon of them;* nor from the devils, because thou art more powerful than all hell together; nor even from Jesus, my Judge, because by one prayer from thee He will be appeased. But one thing I fea that, in the hour of temptation, I may through negl gence fail to have recourse to thee and thus peris miserably. *Obtain for me, therefore, the pardon of m sins,* love for Jesus, final perseverance, and the gra ever to have recourse to thee, O Mother of Perpetu Help."

Note that Jesus is regarded as the Judge who must b appeased. It is Mary who obtains forgiveness of sins; her hands is our eternal salvation. If that is not worsh of Mary, then I do not know what worship is.

A Lutheran Philosophy of Education

O. A. Tingelstad

WHEN WE TALK ABOUT EDUCATION, we are talking about a process which enables man as an animal to cope more successfully with his physical environment, and/or which enables him as a rational creature to find his way more intelligently in the universe of knowledge, and/or helps him as a spiritual being to live more abundantly in the Kingdom of God.

Philosophy is a term of many connotations, but when we apply it to the process of education we mean general principles of explanation, interpretation, and/or guidance, whether the reference be ontological, that is, to the ultimate reality of which we are a part, or epistemological, that is, to what we can know and how we can know it, or axiological, that is, to the values involved, or sociological, that is, to the human interrelationships involved, or theological, that is, to our relationship to God, or teleological, that is, to purpose or destiny. The philosophy of *education* may also have other aspects: cosmological, ethical and moral, and practical or pragmatic. Philosophy is indeed a formidable concept; it covers the whole realm of experience in terms of organization or integration. And yet even a little child can be and, we may say, actually is a philosopher.

What makes anything *Lutheran?* The application of the three fundamental principles of the Lutheran Reformation: justification by faith in Jesus Christ, the Bible as the rule of faith and conduct, and the universal priesthood of believers. Even a little child can make use of these principles. To illustrate: the youngest tot (three years old) in a certain Lutheran Sunday School sang with evident joy, "Jesus loves me" (Lutheran principle number one), "this I know, for the Bible tells me so" (Lutheran principle number two), and repeated with evident sincerity, "Now I lay me down to sleep, I pray the Lord my soul to keep; if I should die before I wake, I pray the Lord my soul to take" (Lutheran principle number three).

If we truly are Lutherans, these three principles, ce tering as they do in the God-man Savior Jesus Chri the inspired Word of God, and direct personal communi with God, are normative for our thinking and action; i sofar as this actually is the case in the field of educati we do have a Lutheran philosophy of education, ev though the implications of these principles have not be fully explored.

In fairness to the speaker who challenged our thin ing at the Lutheran Faculties Conference at Saint O College last October by declaring that "we have no L theran philosophy of education," it should be report that, immediately after the close of the session at wh the statement was made and challenged, the maker the statement asked the challenger, "Would it have ma any difference to you if I had said, We have no *articul* Lutheran philosophy of education?" And the challeng replied, "It would." It may as well be known that t assignment of this topic for this Convocation was ma in consequence of this episode at Northfield. Acceptan of the assignment came not so much on account of t episode, however, as on account of the pertinence of t topic at this time in view of the united appeal for high education in our Church, the arguments for the expa sion of graduate work under Lutheran auspices, the ligious illiteracy of the present American generation, a the efforts for Lutheran unity and "ecumenicity"; which list may also be added the task confronting Church's five-man commission on policies in higher ed cation.

What, then, are some of the *implications* of our L theran philosophy of education, pertinent for us at t particular time?

We are not here considering pedagogy as the equi lent of philosophy of education, (if we did, the empha would be on Jesus Christ as the Great Teacher), but are considering ultimate principles of Lutheran (that truly Christian) interpretation of the educative proce

er approaches are of course possible, too. Rev. njof O. M. Westby of Augustana College (Sioux s) has recently surveyed the field (in his B.Th. thesis, e, 1948), and, while he comes to the conclusion that theran educators have not yet evolved an integrated osophy of education," does recognize various ap- ches to the problem: Dr. S. C. Eastvold's definition hristian education as "teaching academic truths in *tmosphere* created by the Word of God revealed in ist"; Dr. L. M. Stavig's conception of Christian edu- on as *"education with a plus,"* "to make a strong and spiritual impact upon our students"; Dr. C. M. nskou's thought of the Christian college "as primarily recruiting ground for the lay and clerical leadership he Church"; the late Dr. L. W. Boe's definition of istian education as a *"crusade,"* involving absolute es which arise from basic assumptions and "by which ife must be measured and directed"; and Dr. O. P. tzmann's discussion of the unique function of Lu- an education as "the establishment of the practical vance of its *theology* to *all* fields of human knowl- e and endeavor." Nevertheless, Rev. Westby almost es Dr. O. H. Pannkoke's words his own: "We have Lutheran philosophy of education and I know of no ous attempt to develop one." Dr. Pannkoke says that have "not overcome the naturalism rampant in the al sciences," "have no social ethics," "no Christian ory of culture," "little understanding for the cultural olution through which we are passing," "have built curriculum in which every part contributes to develop ng Christian personalities and men and women who serve God in Church and State."

n the other hand, Prof. J. P. Pflueger of Pacific Lu- ran College writes (in a private letter): "It seems to that our Lutheran Philosophy of education is an al- dy given matter, in its essentials: Life viewed *sub cie aeternitatis:* The education of the whole of per- ality, body, mind and soul, for the whole of reality, poral and spiritual; The objectivity of the intrinsic ues of Truth, Beauty and Goodness. I am sure these some of the things which come to mind when we nk of our philosophy over against the philosophy of world."

Perhaps we should stress the first word in the topic igned: *A* Lutheran Philosophy of Education. At any e, the writer would affirm that a Lutheran philosophy education is *implicit* in the three cardinal principles the Lutheran Reformation. Perhaps we shall find a nmon denominator there.

What, then, are some pertinent implications in Luther- principle number one: justification by faith in Jesus rist alone without any merits of good works?

First of all, this makes *Jesus Christ central.* Like Paul Colossians 1, we recognize the divine preeminence of sus Christ in all things. Not the Old Adam, but the w man in us, in whatsoever we do in word or deed, es "all in the name of the Lord Jesus, giving thanks to d and the Father by Him" (Col. 3:17). We like to g, "In Jesus' name must all our work be done" (Lutheran Hymnary, No. 247). Surely Jesus Christ is central in any truly *Lutheran* philosophy of education. Luther asked his followers not to call themselves Lutherans, but Christians. *Genuine* Lutherans *are* true Christians: They see in Jesus Christ their personal Savior from sin, death, and the power of the devil. And they, that is, *we* Lutherans, want to bring the Gospel to others, in accordance with Christ's last great commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20). A Lutheran philosophy of education has a *missionary* aspect. This is a vital part of its sociological connotation. Lutherans baptize, teach, bring up, educate.

Nevertheless, realistically, how well *do* we know Jesus Christ? The question, "What think ye of Christ?" is still pertinent, also for us. Do we clearly realize, for example, that this first Lutheran principle also has a cosmological aspect or implication? Do we recognize Christ as the *Creator?* John says in John 1:3: "All things were made by Him; and without Him was not anything made that was made." Paul says in Col. 1:16: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." And the writer of the Epistle to the Hebrews begins with this statement: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds" (Heb. 1:1-2). This, again, reminds us of how John begins his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men." This, in turn, reminds us of the fact that in the Hebrew account of creation (in Genesis 1:1) the word for God has a plural form (Elohim); the *Triune* God (Father, *Son,* and Holy Ghost) was the Creator, not only of the physical universe, but also specifically of man (Gen. 1:26: "Let *us* make man in *our* image"); the account continues (Gen. 1:27-28): "So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and *subdue* it." Here, in this final phrase, we have divine sanction for our scientific efforts to control our physical environment; true Christians can be true scientists. On the other hand, we must perforce set our faces against all naturalistic, materialistic, evolutionistic theories that would rob God, even Christ, of His glory as the Creator of a world in which "all things work together for good to them that love God." Fundamentally and for all time, no matter what cynics and the disillusioned may permit themselves to say, Lutheran educators must affirm that this is a good

and glorious world, for it is God's, even, Christ's, creation; "and God saw every thing that He had made, and, behold, it was very good" (Gen. 1:31).

This sublime account of the origin and nature of man and of the physical environment with which education trains him to cope has many other lessons for the Lutheran philosopher of education. *Ontologically,* because we Lutherans distinguish between the Creator and His creation, we are dualists, and we must train for two worlds, because, as Professor Pflueger says, we must educate "the whole of personality, body, mind, and soul, for the whole of reality temporal and spiritual." Likewise, we must view life "sub specie aeternitatis," from the viewpoint of eternity; and eternity has neither beginning nor ending, whereas time began with the creation; this reduces time to a limitation under which the creature works physically (not in the same sense mentally, for our minds have a time-transcending, space-transcending, self-transcending reference, which our bodies have not); and this, again, renders relatively pointless the many speculations regarding the length of elapsed time. Nobody knows *positively* what time is, anyway; and we view with equanimity such speculations as the identification of time with the fourth dimension of space and the reduction of matter to energy; such speculations have their value only in the extent to which they help man to carry out God's injunction to "subdue" the earth. Nor is this all we learn from the creation account. *Teleologically* we see God's design or purpose throughout nature, also in history; we recognize that the world's origin, continued existence, and operation are not a matter of chance. We are certainly not determinists, but we do see and teach that even as order is heaven's first law (as someone has said), so our earth, too, is under the divinely ordered dominance of law, both physical and moral. *Morally,* every where the surest way to forfeit life, liberty and happiness, is to disregard God's law. We recognize our dependence upon God the Preserver; and we do not allow the scientist's assumption of the uniformity of natural law to rob us of our sense of dependency upon God. We recognize that God is fulfilling His promise to Noah (Gen. 8:22: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease"), without denying the miraculous power of the Christ who rose again from the dead for our justification (Rom. 4:25).

But here we come to the sad part of the picture, the *anthropological* aspect of the first principle of the Lutheran Reformation: this good and glorious and beautiful world, God's (Christ's) creation, is also sinful, selfish man's wicked world. We do not go so far as Jean Jacques Rousseau in his "Emile"; "Everything is good as it comes from the hands of the Author of Nature; everything degenerates in the hands of man"; but we do agree with the prophet Jeremiah (17:9): "The heart is deceitful above all things, and desperately wicked: who can know it?" In other words, we substitute for the modern assumption of the inherent goodness of man the Biblical teaching of the sinfulness of man. Man is not simply a more complicated animal; he is a fallen spiritual be with a darkened understanding; and a Lutheran phil phy of education in no way discounts this sad fact. the other hand, here is where the divine glory of principle of justification by faith appears; with Luth Catechism we Lutheran Christians, philosophers all, in all humility: "I believe that I cannot by my own son or strength believe in Jesus Christ, my Lord, or c to Him; but the Holy Ghost has called me by the gosp in virtue of which fact we further testify with Luthe what has been called "the most comprehensive senta in all literature": "I believe that Jesus Christ, true G begotten of the Father from eternity, and also true m born of the Virgin Mary, is my Lord, who has redee me, a lost and condemned creature, purchased and w me from all sins, from death and from the power of devil, not with gold or silver, but with His holy prec blood and with His innocent suffering and death, th may be His own, and live under Him in His kingd and serve Him in everlasting righteousness, innoce and blessedness, even as He is risen from the dead, l and reigns to all eternity." This is the confession w gives *direction* to Lutheran life and philosophy; he roots the *axiological,* or value, aspect of a Lutheran p osophy of education; for the fruit of the Spirit, in w the true Christian, or Lutheran, walks by the grac God, is "love, joy, peace, longsuffering, gentleness, g ness, faith, meekness temperance" (Gal. 5:22-23), a ing values all.

But this first Lutheran Reformation principle ha least three other notable implications for a Luth philosophy of education, all of them of a *practical* nat In the first place, *Christ divides* humankind into t groups or classes: those who have never been born a those who walk in newness of life, and those who again fallen away. In our Lutheran educational we meet examples of all three; and this fact poses a p lem for admission officers and others. On the one h we recognize our responsibility toward the winnin souls for Christ; on the other hand, we are not blin the effect of even one rotten apple in a barrel of ones. The general attitude seems to be to give e one an opportunity to face God's revealed truth as as he is willing to do so. In the second place, C *stresses service,* not leadership: "Ye know that princes of the Gentiles exercise dominion over them, they that are great exercise authority upon them. it shall not be so among you: but whosoever wil great among you, let him be your minister; and wh ever will be chief among you, let him be your serv even as the Son of man came not to be ministered u but to minister, and to give His life a ransom for ma (Matt. 20:25-28). Have we not too much of the spir these princes of the Gentiles among us for a truly theran philosophy of education? Service is the C tian concept; leadership the pagan (Gentile) one. In third place, *Christ recognizes the claims of both Ch and State* upon His followers. But this poses a most ficult problem for many of us in the field of educa

philosophy of education must recognize that not is the Church *our* God-given institution, but so is the State. And in education both of these institu- must build upon the foundation laid in a third God- institution, the Family. About the proper distribu- of educational responsibility among these three we probably never see full agreement among us. The the individual Lutheran Christian can do is to anchor wn conscience as well as he can in God's full revela- of His counsel in His Word, and then ask God for s' sake to forgive whatever "secret faults" he may ; he can not expect to have none. From a practical, synodical point of view, this problem has received too little attention.

ciologically, cosmologically, ontologically, teleologi-, morally, anthropologically, axiologically, and prac- ly or pragmatically we have now noted some of the ications of the *first* Lutheran Reformation principle a Lutheran philosophy of education. What about the *nd* principle: the Bible as the inspired Word of God e only rule of faith and practice because it is God's lation of truth? What are some of its implications a Lutheran philosophy of education?

f fundamental importance here is the *epistemological* ication that *God has revealed truth to man.* This es revelational theists of us Lutherans, and it pre- s us, no matter how keen our awareness of the limi- ns of human reason, from becoming agnostics or otics. Our Lord Jesus Christ made profound utter- es here; for example, in John 14:6, "I am the way, *truth,* and the life: no man cometh unto the Father, by Me," or, earlier, in John 8:31,32, "If ye continue ly word then are ye My disciples indeed; and ye shall *w the truth* and the truth shall make you free." The lication is plain: a Lutheran philosophy of educa- will deal with truth and will affirm that truth can known. But the price paid for this achievement is tinuance in Christ's word, that is, since Christ is One the Father and has revealed the Father, continu- e in the Word of God. That is why a Lutheran phil- ophy of education must be *Bible-centered* because it *Christ-centered.*

his raises the important *theological* question: Has ist set His stamp of approval on the whole Bible as have it, or dare we simply say that the Bible *con- s* the Word of God and let the individual assume the ponsibility of sifting this Word out from the human biage? Apart from noting the difficulty and danger trying to make God responsible for the unworthy ics implied in the latter alternative, Lutheran phil- phers of education will also note carefully what Christ nself has said in this matter. About the Old Testa- nt (the Law and the Prophets), Christ said in the mon on the Mount: "Think not that I am come to troy the law, or the prophets: I am not come to de- y, but to fulfill" (Matt. 5:17). (Cf. also Luke 16:17.) also gave us the key for its interpretation (John 6:39): earch the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." So Dr. Theodore Huggenvik takes the position of a true Lutheran philosopher of education when he makes "Redemption" the keyword in his book, "Your Key to the Bible." About the New Testament Jesus could of course only make a promise; this He did when He promised to send the Comforter (John 16:7), of Whom He says in John 16:13: "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come." Paul, speaking for the inspired apostles, speaks of the fulfilment of this promise upon them, in I Cor. 2:12,13: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Furthermore, Christ has invited us to use the *pragmatic* test (John 7:16,17): "My doctrine is not mine, but His that sent me. If any man will do His will, He shall know of the doctrine, whether it be of God, or whether I speak of myself." We also find the warning to St. John in the last chapter of the last book of the Bible pertinent: take nothing away "from the words of the book of this prophecy" (Rev. 22:19). Lutheran philosophers therefore draw their fundamental guiding concepts from the inspired Book of Books.

When it comes to the *practical* application of this second principle in the educative process, there is again room for the promptings of the individual Christian conscience. The important thing, on my level, it seems, is to proceed in an *evangelical* spirit, not in the spirit of legalism. Herein roots the problem of *discipline* of those that err. How natural it is to proceed in a legalistic spirit and how great are the griefs this procedure brings; how slowly even Lutheran Christians learn the lesson of love, and to be satisfied with progress in the right direction instead of seeking or demanding perfection (so-called). Lutherans should know the Old Adam well enough not to be perfectionists. On the other hand, Lutheran philosophers of education will also consider the fact that man is also an animal, therefore susceptible to habit-formation, and that it is the part of wisdom to make a man's nervous system his friend instead of his enemy, as a psychologist has said; against this background the validity of certain well-known Biblical principles is easily recognized: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6); "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24). Discipline is an inescapable problem in any philosophy of education. But here, too, "hatred stirreth up strifes: but love covereth all sins" (Prov. 10:12); or, as Peter puts it in I Pet. 4:8: "Charity shall cover the multitude of sins."

This last observation ties in with the *third* principle

of the Lutheran Reformation: the universal priesthood of believers, or the priesthood of all believers. Every Christian has direct access to God; he does not need to go through priest or saint. Therefore, in any discipline case, the important thing is to determine whether the erring one shows evidence of repentance; if so, let him take his offense up with God himself, meanwhile making such amends to his offended fellow human beings as he can. This is an illustration of the *ethico-moral* aspect of this third principle. One of the important implications of this principle for a Lutheran philosophy of education is the imperative necessity of distinguishing clearly between sin and sinner; for the true Christian believer, forgiven sinner that he knows himself to be, will hate sin, but love the sinner because Christ loved us *all* first.

By virtue of the fact that the true Christian is a "new creature," a "twice-born" spiritual being who lives in daily communion with Christ as a member of His body, the communion of saints, a Lutheran philosophy of education has unique *practical* implications. In the first place, "prayer is the Christian's vital breath," and yet, because of its confessional aspect, we must be *taught* to pray *in Jesus' name.* Jesus *taught* His disciples the Lord's Prayer; He also said (John 16:23), "Whatsoever ye shall ask the Father *in my name,* He will give it you"; also (John 14:6), "No man cometh unto the Father, but by me." In the second place, the English language now offers a problem for many: *consistency* in the use of "thee" and "thou" (or, if preferred, "you"), in public prayer to avoid distraction and uncharitable judging. In the third place, how far shall immature and untested young Christians be encouraged to *pray in public,* not privately, but as *mouthpieces* for others whose special needs they cannot know? Are we today in danger of overlooking the admonition of our Lord "not to be as the hypocrites are" (Matt. 6:5), or of discouraging "babes in Christ"? (I Cor. 3:1.) "Are all teachers?" (I Cor. 12:29.)

There are two other aspects of this problem that need our attention: the astounding religious illiteracy of the present American generation, and the wide currency of a superficial pseudo-Christianity among our relatively well-educated people. The two aspects reveal the same basic fact: American religiosity involves little consciousness of sin, hence feels little need of the Savior; as a people we are, generally speaking, strangers to the Holy Spirit. Lincoln Barrett's article in the Ladies' Home Journal for last November, entitled "God and the American People," gives the statistical details. The Western Lutheran for November 26, 1948, prints pastor Carl W. Sodergren's interpretative radio comments, as given over KGW, Portland, Oregon, on November 7, in which he concludes that we Americans "are in danger of being, or may be even now, lost with all the social, political, and religious implications of that old word"; and further: "Perhaps only an act of God can now save us. But clearly indicated is the need for a new knowledge of what God has spoken in old time and has now made manifest in His Son Jesus Christ. There is a need for great teachers who will rise up to make this possible." Here is s basis for the evangelism movement among us; that, t must be a part of a Lutheran philosophy of educatio

Some of us have found that even among the excell young people who enter the freshman class at a Luthe college there is so much religious illiteracy, that teacher dares take literally nothing for granted. He fi that even among us, despite our Sunday schools, parish education efforts, and our confirmation instr tion, there is justification for applying the Ladies' Ho Journal conclusion, "The average American's religi thinking has not advanced beyond the Sunday-sch level." We may blame our materialistic culture; we n deplore the superficial pseudo-Christianity with its cr of the fatherhood of God, the brotherhood of man, the Golden Rule, a creed without a Savior from sin; should we not blame ourselves for letting our Chris day schools and academies go? Rev. Westby, in his stu reaches the conclusion "that a Christian education p gram is equally as well adapted, if not better adapted the curriculum and objectives of the four-year jun colleges as to the senior college, and that such jun colleges would be a desirable feature in Lutheran hig education" (p. 60). With all respect for the Young P ple's Luther League, the Bible Institutes, and the pa education program, *Lutheran* philosophers of educa will perforce urge support of Christian schools on levels, with possibly one exception, the university le for we need *Spirit-centered* education all the way f infancy up to maturity.

The one possible exception is the university. D anyone know of a *bonafide* denominational univer that has remained true to the Christian ideals of founders? *Vestigia terrent.* In the very nature of case, a true university must afford universal excha of ideas; its scope can never be merely denominati Our responsibility for education on the graduate l may possibly be discharged in two other ways; first expansion of the scope of our theological seminaries, second, by scholarship subsidy of Lutheran student the graduate level. Good students who know where t stand with God the Savior can make an impact in versity circles that outsiders can never make.

One final comment on our responsibility in term the third Reformation principle: as citizens of the Un States we are jointly responsible with non-Christian zens for the work of our institutions of public educa on all three levels, elementary, secondary, and hig How can we discharge this responsibility, especiall view of the recent Supreme Court decision in the Va McCollum case? We cannot teach Christianity, nor read the Bible freely, in our public schools, for fea infringing upon the religious liberty of other citiz But there is one thing we Christians can do, in fact, not help doing, and that is *to live our Christian con tions personally.* The corollary to this principle is obligation to train for the public schools teachers will *live* their Christian convictions. Many of our munities in the Middle West are still sufficiently h

neous to offer no obstacles to such Christian living, or the employment of teachers known to be Christians. he responsibility of Christians for public education is ore difficult, but perhaps not impossible, of discharge other communities and on higher levels; at any rate, nce the modern mind is now in remaking (as Carl F. . Henry says in his book, "Remaking the Modern ind"), our Lutheran philosophy of education will insist at we make the effort.

In summary: our Lutheran philosophy of education is hrist-centered, Bible-centered, and Spirit-centered. It compasses, as Professor J. P. Pflueger suggests, the ducation of the whole man, body, mind, and soul, (as-ects animal, rational, and spiritual) for the whole of ality, not only for the life here below but also and pri-arily for life eternal in heaven above. Personal loyalty the dictates of our Christian conscience, anchored as fully as possible in the whole revealed counsel of God, must be allowed to determine our individual attitude in such practical questions as the United Christian Education Appeal, the expansion of graduate work under Church auspices, the movement for cooperative Lutheran evangelism, the resurgence of the Christian high school, the Junior College movement as sponsored by the President's Commission, and the efforts for Lutheran unity and "ecumenicity." In a day when Catholics bear their witness in terms of Neo-Thomism, and Reformed Protestants bear theirs in the form of Barthianism and resurgent Calvinism, let us not forget that our philosophy of education is rooted in the cardinal principles of the Lutheran Reformation, and that our responsibility is to make this God-given legacy "articulate" to a listening and bewildered world and effective in our own lives; "actions speak louder than words."

The Stake of Christianity in the Democratic Faith?

Russell A. Peterson

THE FEAR OF WORLD DEVASTATION during our generation is but a by-product of despair caused by a misunderstanding of the basic tenets Christian Civilization and the perspective of a Demo-atic Faith.

To say that the contemporary scene—an unnatural ar (cold sweat), ruthless slaughter (both body and ind), oppression—is the direct outgrowth of the failure Christianity to meet the sudden upsurge of numerous nergent cultures, is to hold a phlegmatic concept of God nd His position in history.

It is readily admitted that many religious men have arried keys to torture chambers, and have smiled as en writhed in pain, dying a cruel death.

The guard grins. It is for the good of humanity and the preservation of the faith . . . so he firmly believes.

Has Christianity failed, then, to soften the hearts of en? Has it failed to be the great "transforming power"? urope and Asia are spotted with the blood of the inno-ent. Is the Force behind Christianity inadequate to meet e breakdown in civilization? Is the Democratic Faith be thought of as something belonging to yesterday's orld?

To some extent, Christianity has failed to pierce the ard crust of man's rebellious nature. But only because an has refused to awaken his soul to meet the demands f the Christian ethic. The only thing that has been done y man is this: he has nodded his head showing an 'un-asy indifference' to the warmth of Christianity. He has ven acknowledged it as a Force in history. His part in s totality is very small. He is in, but not a part of, its orld.

The priesthood of believers has failed to see this nod of the head of the erratic brother. Fools have rushed in, eager to make use of every opportunity for gaining numbers. The advocates of Christianity have again failed their responsibility. This failure to meet the spiritual needs of the individual has resulted in the bankruptcy of civilization.

Why?

First of all, there has been the failure on the part of all to recognize the fact that the message of Jesus Christ is of a contemporary nature. Satisfaction is no longer found in tenets, methods and language that was used at the advent of our Christ. Truth is truth in any age, but the approach to truth changes from generation to generation. If Isaiah had used the methods of Moses, he would have failed in his approach to the men of his time. Christ, in His method of 'education by evangelization' transcended in every way the approach of the Old Testament prophet. He faced the reality of a different world.

The apostles and evangelists faced their responsibility with grim determination because they realized only too well that going to the four corners of the earth meant that they would meet with diverse situations. Their only consolation was their dependence upon the guidance of the Holy Spirit. Both method and language was revised to meet the demands of each new problem.

It is not difficult to see that there has been a spiritual lag at this end of history. The world considers itself enlightened. But it excludes the Church. The Church is Light; so we have a paradox. The world refuses to recognize the Light of the Church.

Why?

First of all, the cry resounds to the pitch of a constant vibration: your methods are archaic, they are entirely foreign to us! Your sermons and text are couched in language understandable only to men who have devoted their lives to the study of its principles! Your ritual and prayers have lost their original intention of being a means of communication!

From here on, society speaks for the individual. The 'uneasy indifference' which characterizes society gives us a new opportunity. The intensity of the world's headache gives the Church a chance, not to make another diagnosis (it already knows what the basic trouble is), but in the light of the many factors which contribute to the illness, prescribe the latest known and best tested remedy (insight, method or language) as well as minister to every phase of personal need resulting from the malady. In other words, that . . .

Christianity must impose on the individual the need for a recognition of the seriousness of his illness and the means whereby a cure can be had.

This is to be accomplished by transposing the two mediums of the Church—Law and Gospel—(through which God reaches down to man) into language and experience understandable and applicable to every member of society.

It is necessary to instill within the World Mind the belief that peace is the product of civilization. Civilization is the product of a unified society—the result of a constructive spiritual and social being.

Civilization implies catholicity. It is universal in scope. Christianity has given to nationalism this incentive.

The Church has always taught and will continue to teach the universal priesthood of believers. Also, that faith is the only unifying factor among men.

Religion (a concoction of man) is the cause of the pow behind nationalism and international strife. That is, ma forgetting that he is but one phase of a created orde takes upon himself the status of a god. The result is sel evident.

Nationalism, in the strictest sense, refuses to give wa to the basic demands of a civilized society. The result: barbarism between men in a free society.

All of which adds up to this.

Freedom equals responsibility. This is the essence bo of Christianity and the Democratic Faith. The Dem cratic Faith is the outgrowth of the Christian ethic. TH entire structure of this Faith reflects (or should do s the principles of Christianity.

The Democratic Faith is the response of men to t ideas of the Christian Faith. It is one application Christianity to life and the problems which face men their earthly pilgrimage. When civilization becomes t embodiment of the principles of the Democratic Fait society will recognize the needs of individuals and d termine the means whereby these needs can be me Without this factor there is no Democracy.

Without the Democratic Faith, there is no basis f Peace. In its absence, man cannot know the way, recognize the things which make for Peace. Unless t Faith is expressed in such a way that every phase clearly understood, there can be no progress.

The stake of Christianity lies in the Democratic Fait This is the focal point in its doctrinal application to ma kind.

Postlude

Olive Weaver Ridenour

I

POSTLUDE.....JUDAS ISCARIOT

I thought Christ would defend Himself,—
By some miraculous plan
Escape the wrath of the chief priests,—
Prove Himself....“Son of Man.”

But....all He did was to declare
He is, indeed, God's Son,
And....they have sentenced Him to death.
Oh....God....what have I done?
I....one of His own chosen Twelve....
Was it but yesterday
I, too, sat in the Upper Room
And listened to Him say:
“One of you shall betray your Lord”?
They all asked: “Is it I?”
Though, even then, I had the coins,
And planned what I would buy
With them. These cursed silver coins!
They looked so shining-bright,
And....seemed so like a bargain, when
I betrayed Him last night.

But....now....they are a dreadful weight....
In truth....they slow my feet....
They stain my hands....they burn my soul....
The curious on the street,
Even the women....look at me
With loathing and disdain;
The soldiers cry that all may hear:
“He sold His Lord for gain!”

I go....once more....to the chief priests;
They cast the blame on me;
They will not take these silver coins....
The price of treachery.
I throw them on the temple floor
And leave. Outside....someone
Calls—"Traitor" as I pass him by.
Oh....God....what have I done?

I HAVE BETRAYED THE SON OF GOD!
My hands with blood are red!
What shall I do? Where shall I go?
Better that I were dead!
The girdle where I hid the coins....
Long as a rope....and....new....
Now it will serve the purpose for
This thing that I must do.

I thought Christ would defend Himself....
By some miraculous plan
Escape the wrath of the chief priests....
Prove Himself...."Son of Man."

II

STLUDE .....BARABBAS

Something has drawn me to this place
Almost against my will
To see this man....my substitute,
Dying on Calvary's hill.

A few short hours ago, I was
The one condemned to die,
Trying to steel my soul to death
Between the earth and sky.
Then....something strange took place....a guard
At dawn, half-mockingly,
Came for me with these taunting words—
"Would you like to go free?"
I thought it was some cruel joke
The soldier-guard would play,
Until I heard Great Pilate's voice:
"On each Passover Day
By law, I free a prisoner.
The people shall decide
Of these two men....which shall go free....
Which shall be crucified!"

I do not understand it, but
That crowd with one great cry
Screamed as in one voice for his death—
"Crucify! Crucify!"
At once the soldiers took the chains
From my feet and my hands,
And....I was instantly released
At Pilate's own command.

Three crosses now are raised on high,
The thieves are friends of mine;
The third is dying in my place.
Above his head, the sign
Gives his home town as Nazareth.
What crime has he committed? There
Is no word to accuse!

Something has drawn me to this place
Almost against my will
To see this man....my substitute,
Dying on Calvary's hill.

III

POSTLUDE.....MARY

Stricken....beneath the cross I gaze
On Christ....my son....my Lord....
Recalling words the old priest spoke—
"Thy soul pierced with a sword!"

Is this not some nightmare....some trick
My senses play on me?
Can it be true....they crucify
My Jesus on the tree?
This is my son....my tiny babe
I held close to my heart,
The little lad of Nazareth,
From the world far apart.
From youth to manhood, then, He went,
Doing His Father's Will,
Sinless and pure....yet here He hangs
Dying on Calvary's hill.

These tortured hands had once been raised
To bless the blind....the lame;
He, who would heal men, now endures
Black crucifixion's shame.
(He hurt His hand in Joseph's shop
One day, and came to me,
Child-like, to have me kiss the place,
And make the hurt pain-free.)

The soldiers, now their work is done,
Are casting lots to see
Who gets His clothes? Could they not leave
His seamless robe for me?
The sight is agonizing....yet
I can not turn away.
He sees me now....and speaks....the last
Words I shall hear Him say.

Stricken....beneath the cross I gaze
On Christ....my son....my Lord....
Recalling words the old priest spoke—
"Thy soul pierced with a sword!"

IV

POSTLUDE.....PETER

How brave a man I was last night!
See how I took the sword,—

For....had I not vowed death itself
To guard my Lord?

After the Paschal Feast last night
The Master took us three
With Him; He left us while He prayed
In dark Gethsemane.
But....even there, I failed Him, for
Sleep claimed me with its power;
The Lord, Himself, awakened me—
"Could ye not watch one hour?"

How panic-stricken I became!
Strange that a young girl's cry—
"This man is Jesus' Follower,"
Made me three times deny
Him. Never to my dying day
Shall I forget His face
As He turned round to look at me
Before He left the place.
I heard the cock crow! Then....the words
Of Christ rang in my ears.
Judas betrayed! I have denied!
What use, now, bitter tears?

This morning, from afar, I watched
The crowd move toward the place
Of death. Was that not John?
And....Mary's grief-drawn face?
I see three crosses on the hill!
The sun is gone! The sod
Is trembling! What have mortals done?
THIS IS THE SON OF GOD!

How brave a man I was last night!
See how I took the sword,—
For....had I not vowed death itself
To guard my Lord?

V

POSTLUDE.....PILATE

The earthquake does not frighten me,
The darkness of the sky
Does not alarm me half so much
As knowing it was I,
For the good will of Caesar, and
To satisfy the crowd,
Condemned this sinless man to death.
If I had but allowed
Him to go free! Claudia tried
To tell me of her dreams;
Warned me this man was innocent;
But....the mob's cries and schemes
Did their work on my coward-heart.
Yet....it shocked even me
They chose to crucify this man
And....set Barabbas free.

His eyes haunt me! Unearthly sad
When last he looked at me
Just as he turned to go with them
The road to Calvary.
I washed my hands to rid myself
Of this man's blood....in vain;
No washing takes away the guilt
From my soul....nor the stain.

The centurion has sent his guard
To say the deed is done;
And....even he has been convinced
THIS MAN IS GOD'S OWN SON!

The earthquake does not frighten me....
The darkness of the sky
Is not so dark as my black soul
Condemning him to die!

VI

POSTLUDE.....JOSEPH OF ARIMATHEA

Why did I not proclaim myself
His follower before?
Why did I not put on the robe
Of faith the young John wore?
By silence did I sin as much
As Judas....to betray,
Or Peter....to deny the Lord
Three times this very day?

I....such a coward....thus to sit
In the Sanhedrin....dumb....
As Christ, my Master, was condemned:
Now He is dead I come
To offer to the crucified
(Now that His own have fled)
Rest in my rock-hewn garden tomb,
One last act for the dead.

While Jesus lived I was afraid
Of what the Jews might do
To ridicule....and expel me
From the Sanhedrin, too.
Now He is dead, I, suddenly,
Have become strangely brave
And beg the body of my Lord
From Pilate....for the grave.
No doubt the Roman was surprised
To see me....and to hear
Me claim the body of the Lord
In tones both bold and clear.
It seemed a marvel to him that
Christ was already dead,
But the centurion reaffirmed
The truth of words I said.

John spoke to me about a place
To bury Him close by;

low glad I am this rock-hewn tomb
s mine, that He may lie
Wherein was never man yet laid."
s women watch and wait
Ve roll a stone before the door....
heavy stone....and great.

Vhy did I not proclaim myself
lis follower before?
Vhy did I not put on the robe
)f faith the young John wore?

VII

TLUDE .....THE CENTURION

This man died hours ago,—and yet
No matter what I do
Or where I go, I hear His voice....
"They know not what they do!"

have seen many climb the hill
)f Golgotha, to die
By crucifixion on a cross
Between the earth and sky.
am accustomed to the sound
)f cursing, and the groan
)f agony, as soldiers raise
The cross....the last death moan.
But....from this young man's lips there came
No cursing, no vile words;
nstead....his voice was raised to God.
n a clear tone I heard
Him pray for those who had betrayed,
Accused Him, proved untrue:
'Father....forgive them....for
They know not what they do!"

seldom think of men who died
After I leave the place
)f crucifixion, but tonight
Somehow, this one man's face
Stays with me. Strange! I only did
My work. I wish I knew
Did He mean me? "Forgive them....for
They know not what they do!"

Pilate must get another man
To do this work of death;
I must be getting old....I have
Heard men curse....gasp for breath
Often. That did not bother me,
But....this is something new
To hear a dying man—"Forgive....
They know not what they do!"

This man died hours ago....and yet
No matter what I do
Or where I go....I hear His voice....
"THEY KNOW NOT WHAT THEY DO!"

VIII

POSTLUDE.....THE BELOVED DISCIPLE

I am exhausted now....but sleep
Comes only fitfully,
The panorama of this day....
Unbidden....comes. I see

It all again....those fateful hours
Since, in the Upper Room,
Christ talked to us for the last time
In words that did foredoom
All things which since have taken place:
That Judas would betray....
That Peter would deny his Lord....
The others....hide away.

I went with Him to the chief priest,
And....to great Pilate's court;
I saw that agonizing scene
When Roman guards, for sport,
Dressed Jesus in a purple robe,
A thorn-crown on His head;
They even struck the Son of God....
And....mocked Him, too. They said:
"Hail Master! Hail—King of The Jews!"
If my ears had not heard
I would not have believed it! But....
He answered not one word.

The crowd was in a frenzy then
With shouts of—"Crucify!"
How hard to tell His mother....they
Had sentenced Him to die!
She....and the other women....came
With me to Calvary.
What an ordeal for her....to see
Him dying on the tree.
After He spoke to her, she let
Me lead her home....once more;
But....I was not gone long....she made
Me turn back at the door.
I stayed close by Him till the hour
He bowed His head....and....died.
Then....Joseph claimed the body of
This Christ they crucified.

This day of agony is done....
Now in the evening gloom
The Son of God lies in a grave
In Joseph's rock-hewn tomb.

I am exhausted now....but....sleep
Comes....only fitfully....
The panorama of the day....
Unbidden....comes to me.

A First Approach to Soren Kierkegaard

The Pioneer of the Absolute

(In grateful remembrance of Prof. D. Eduard Geismar and Prof. D. Valdemar Ammundsen of the University of Copenhagen)

W. Rodemann

ON THE 29th OF JULY in 1922 the bells of Copenhagen were tolling the coming Sunday when, accompanied by the young minister of the venerable St. Peter's Church, I stood at the last resting place of one of the greatest religious thinkers who have ever lived. To read his works in his own tongue I had learned Danish; on his life and work I had written my doctor's thesis. And now I had been in the Danish capital for more than a week, always following his steps. He has become the influence of my life and I have paid dearly for it. If it had not been for him, my life might have been entirely different. And still, the concluding words of a Swedish lecture on him express also the gratitude of my heart: "To have been permitted to listen to thy voice has been a part of my life's happiness."

The religious genius I am referring to is Søren Kierkegaard, "the Socrates of the North," the "modern Elijah," the "Danish Blaise Pascal," the "Hamlet of the 19th Century," the "Pioneer of the Absolute."

If you take up one of our leading magazines, you may find a whole page and more covered with titles of his books, and wonder what new meteor has appeared on the horizon. But all these books were written between 1842 and 1855, most of them before 1848. So it has taken the English-speaking world about three-quarters of a century to discover this phenomenon. At a time when an outstanding Japanese Christian writer, Kanso Utschimura, translated selections from Kierkegaard's writings into Japanese, America spoke of him as of "the man in the moon." The first one who dared to treat him in a philosophical course in our country was the Swedish-American David F. Swenson of the University of Minnesota, who also acquainted William James with Kierkegaard's writings, one of which he had translated. It was, however, published only a few years ago, when another enthusiastic admirer of our "Danish Hamlet," Dr. Walter Lowrie of Princeton, former Episcopalian minister in Rome, after his return to America published the first scholarly biography of Kierkegaard in English. This publication, a substantial volume of about 600 pages, began what has been called the English Kierkegaard Renaissance, with an English edition of Kierkegaard's works (of which 13 volumes have appeared) by the Princeton University Press as main achievement. About half a dozen additional volumes (among them 4 volumes of *Edifying Discourses*) mostly translations by Dr. and Mrs. David F. Swenson were published by the Augsburg Publishing House in Minneapolis. The last valuable contribution is *A Kierkegaard Anthology* edited by Robert Bretall (Princeton, 1946).

Existential Thinking

In 1936 Princeton Theological Seminary invited the greatest authority on Kierkegaard, the late Dr. Eduard Geismar of the University of Copenhagen, to make an extensive lecture tour on Kierkegaard which took him from Princeton to the Pacific coast. The publication of these Lectures on the Religious Thought of Søren Kierkegaard (by the Augsburg Publishing House) makes it the more regrettable that Geismar's chief work on "Sören Kierkegaard, His Development and Literary Activity *(Hans Livsudvikling og Forfattervirksomhed)*, though translated into German (Goettingen, 1929), has never been made accessible to the English world. In a last letter written from Copenhagen a few weeks before he passed away, Dr. Geismar expressed the hope that America would "not try to Americanize Søren Kierkegaard but penetrate into the depth of his real existential thinking."

Existential Thinking! — reminding us of Jean-Paul Sartre, the author of *The Age of Reason*. But according to him man is the only "legislateur." There is no God and "even if God existed, that would change nothing." "This is the point"—we are quoting from an interesting article on Kierkegaard and Sartre in *The American Scandinavian Review* (Autumn, 1947) by Howard V. Johnson (who, then curate of St. James in Washington, is said to have introduced Kierkegaard's works to Franklin D. Roosevelt, apparently with little success)—"this is the point at which Kierkegaard and Sartre part company. Kierkegaard says, 'If God exists, everything is changed.' For one thing, if God exists then He is the Legislateur, and presumably it will be to man's interest to find out as quickly as possible what laws this divine Legislateur, who is also man's Judge, has appointed for man."

But what is existential thinking according to Kierkegaard, and how did he become an existential thinker? Between 1869 and 1881 a German Swiss, Dr. Hermann Gottsched, later on professor at Basel, together with the Danish high school professor H. B. Barfod, issued Kierkegaard's diary in 6 volumes. In our days Barfod and Gottsched's first edition of the diary has been replaced by a complete new edition in 18 volumes. If we add to this the 15 volumes of Kierkegaard's Collected Works

have in these 33 volumes a fair idea of his productivity.

It was in the diary for 1846 that yonder first two editors discovered the following entry:

"The terrible fate of the man who as a small boy once mounted a hill and cursed God, because he was hungry and cold and had to endure hardships while herding sheep . . . and that man found it impossible to forget this when he had reached the age of eighty-two."

When this passage was shown to the elder brother, bishop Peder Christian Kierkegaard, long after the death of his brother Søren, the old man burst into tears and said, "This is our father's history, and his son's, too." The poor unhappy boy herding sheep on the heath of Jutland, who had cursed God for his wretched life, was the father of our philosopher. Shortly after this terrible event he had gone to Copenhagen to seek his fortune, and had become a prosperous woolen merchant. But again and again he asked himself the question whether his wealth was God's blessing or His curse.

Kierkegaard's Childhood and Youth

The father retired early from business and sought refuge in a severe religious discipline, which stamped itself upon the family life and made its deepest impression on the lively imagination of his son Søren, born to him in 1813. "I have never enjoyed the happiness of being a child," we read in his diary. Christ was portrayed to him—as He had been to Martin Luther—as the severe judge rather than the loving friend of children. Like his father, who now devoted his time to reading and studying especially theological and philosophical writings, the boy was endowed with an unusual talent for disputation and vivid imagination. At the University of Goettingen, where in later years he spent a few weeks, he soon became famous among the students as "the disputing devil from the North."

Since he was a frail being and not able to participate in the more violent sports of the playground, his schoolmates liked to poke fun at him, but armed with the powers of satire and wit, even in boyhood, he got even with them. In the classroom he fell in love with Latin and especially Greek grammar. What their laws meant to him we find beautifully reflected in the philosophical outpourings of Judge William in *Either - Or.* In a letter of dismissal to the university the student is characterized as "very gay and frank, possessed of an almost inordinate desire for freedom and independence." In an entry of his diary we read. "I am a Janus bifrons; with one face I laugh and with the other I weep."

His father wanted him to follow in the footsteps of his older brother and study theology. But at that time he made only slow progress along this line. The 2197 books of his library, which was sold on the 8th of April, 1856, show the diversity of his interests with a strong emphasis on literature and philosophy. For some time he entered the social life of Copenhagen and enjoyed playing the role of a rich man's richly gifted son. This period, on which the thorough monograph of Prof. Valdemar Ammundsen *(S. Kierkegaard's Ungdom,* Copenhagen, 1912) has thrown much light, is reflected in some parts of his first great work, *Enten - Eller* (Either - Or). In 1841, a year after he had passed his theological examination, he presented his doctor's dissertation, "On the Concept of Irony, with Especial Reference to Socrates." The title was almost prophetic.

Let us go back for a moment to an entry in Kierkegaard's diary written at the age of 22.

> "I have always been enthusiastic about the natural sciences, and am so still, yet it seems to me that I cannot make them my principal study. It is the life of the spirit, life as lived in the power of reason and freedom, that engages my deepest interest, and my wish has always been to explain and solve its riddles. Theology seems to be the field that lies nearest to my heart, but here I meet with great difficulties.
>
> "What I really want is clearness with respect to what I ought to do, not what I ought to know, except in so far as knowledge must precede every action. I need to understand my place in life, what God really wants me to do; I must find the truth which is a truth for me; I want to find the Idea for which I can live and die. And what would it profit me if I found the so-called objective truth if it had no deeper significance for myself and for my life?"

"I want to find the idea for which I can live and die." In 1838 Kierkegaard's father died. This sad event left a deep impression on the son, roused the religious life within him, and became, among other things, the signal for a concentration on his theological studies. In 1840 he became a candidate of theology. In the meantime he had published a criticism of a novel by Hans Christian Andersen—not world famous then. "What goes to wrack and ruin in Andersen's novel, *Only a Musician,* Kierkegaard maintains, "is not a genius but a sorry wretch." Some time later Andersen answered by writing a farce, to which Kierkegaard replied in his diary. The entry may serve as an example of his polemic style:

> "One moment, Mr. Andersen! They tell the story of Till Eulenspiegel, that he was sent to town by his mistress to buy ten pennyworth of vinegar. He was three years on the way. Toward the end of the third year he stumbled in at the door, broke the flask and spilled the vinegar, crying, 'Well, well. This haste is surely of the devil.' In somewhat the same way, to my no little fright, Mr. Andersen now comes rushing into the literary world with about ten pennyworth of polemics, which he has, I suppose, been carefully gathering during the two years since I wrote my little piece, and acted upon the unlucky idea that it is now ruthlessly punished."

Romance and Flight

On the tenth of September, 1840, Kierkegaard became engaged to a young lady by the name of Regina Olsen; she worshipped him, and he loved her dearly and—broke the engagement. A Jewish author and critic, George Morris Cohen Brandes, has written a superficial but witty book on Kierkegaard. Here we read the following

lines: "The mere mention of Kierkegaard's engagement sounds strange in our ears. It is as if someone said: On such and such a day, in such and such a year, Saint Simeon Stylites stepped down from his column, offered his arm to a young lady, and invited her to step up with him on the top of the column in order to share with him his narrow standing-room."

Kierkegaard was scarcely fitted for wedded life, least of all to be the husband of a child of sunshine and fortune. But what Regina Olsen meant to him we see in his dedication of his whole authorship to "den elskede," the beloved one. Why did he break the engagement? There is a famous Brazilian quatrain which says that when a man is about to travel he must pray once; when he goes to war, twice; and when he is going to be married, three times. The worst obstacle was apparently his melancholy and the constant physical and mental suffering to which he was subject. And now let us remember that it was at this time, as an entry in his diary shows, that he became aware of the hidden source of his father's dark moods, and refers to the revelation of yonder fatal hour when the boy had cursed God as "the great earthquake." Last, but not least, it seems in the light of "In Vino Veritas" and "Guilty - Not Guilty" in *Stages of Life's Way*, together with two entries in K's diary, that the hypothesis of the Danish scholar P. A. Heiberg, according to which the young student in an unguarded hour went the way of young Augustine, is more than a hypothesis. This would also partly account for his melancholy.

Of course the gossip of Copenhagen got busy, and K. sought refuge at the University of Berlin. It was at the time when the philosopher Schelling had been called to fill the chair from which Hegel had been removed by the cholera some years before. But if he became an attraction for hundreds of students, Kierkegaard was not among them. "Schelling faselt unsaeglich, intensiv wie extensiv" (Schelling rambles unspeakably, intensively as well as extensively) was his verdict. In the following year he returned to Copenhagen and spent the rest of his life in the same house on the New Market where he had been born and reared. The house has been replaced by a new structure, but an inscription states that it takes the place of the former domicile of Søren Kierkegaard.

Literary Activity

From the interesting Ny Torget (New Market) one enters the Tivoli, Copenhagen's famous and highly attractive park. But, however late its visitors passed Kierkegaard's house, they always found the suite of rooms on the second floor lit up, and a solitary figure behind the shades was wandering from one room to the other, each with its own writing desk. One volume after the other went to the printing press. Since Denmark is a small country and it was very risky for publishers to put out expensive philosophical works in such rapid succession, the author had them printed mostly at his own expense. A reviewer in *The Christian Century* who made the wise remark that Kierkegaard's speed had not given him sufficient time for a harmonious development of his ideas, seems not to know that the manuscripts very often were worked over three times before they went to the press. And for the rest—tell the mountain stream in the melting season to take it easy and not overflow its banks.

Kierkegaard's wish had been fulfilled, "to find the idea for which I can live." What was this idea? *Stages on Life's Way* is the title of the brilliant continuation of *Either - Or* and one of his most readable works. Its author distinguishes three stages—phases, spheres of existence, attitudes to life you may call them. The first one is the aesthetic stage, the attitude represented by the Epicurean philosophy of enjoyment. *"Carpe diem!"* to speak with Horace. Some readers of *Stages on Life's Way* will be reminded of *Marius the Epicurean* by Walter Pater, and still more of the philosophy of a notorious student of his, the author of *Dorian Gray* and *De Profundis,* Oscar Wilde. It is this philosophy of the aesthetic stage by which the hero in the first part of Goethe's immortal Faust is dominated:

> "Thus in desire I hasten to enjoyment,
> And in enjoyment pine to feel desire."

Over the exit of this stage, ending in night and despair, we read the words glowing over Dante's Inferno, "All ye who enter here bid hope farewell," unless "the descent into the hell of recognizing oneself leads to the ascent of recognizing God."

> "In each soul is born the pleasure
> Of yearning onward, upward and away,"

to quote once more from Goethe's Faust. But Kierkegaard "describes the transition from one stage to the other always as crises, as breaks of continuity" (Swenson). "The aesthetic has to be dethroned, must cease to be the end or motivating power of one's existence" (Bretall), must be dominated by a higher passion.

In enchanting pictures and fascinating scenes Kierkegaard depicts in *Either - Or* and *Stages on Life's Way* life within the aesthetic and ethic (and partly religious) sphere, full of bitter irony and splendid satire. Listen to the following specimen:

> "Something wonderful has happened to me. I was caught up into the seventh heaven. There all the gods sat assembled. As a mark of special favor I was granted a single wish. 'Will you,' said Mercury, 'will you have youth, or beauty, or power, or a long life, or the most beautiful of women, or any of the many glories we have here in store? Then make your choice; but remember, only one thing!' For a moment I did not know what to say, but then I addressed myself to the gods as follows: 'Honored contemporaries! I choose this one thing, that I may always have the laugh on my side.' Not a god replied, but they all began to laugh. From this I drew the conclusion that my request was granted, and observed that the gods knew how to express themselves with taste. For it would scarcely have been fitting to have answered such a request solemnly, as by saying, Your request is granted."

ny is one of the forceful weapons of the poet, and kegaard is a poet, although he never wrote a poem. what is a poet? K. answers, "An unhappy man, who deep anguish in his heart, but whose lips are so ed that when his cries and his sighs stream over , they sound like beautiful music." One of the out- ing Catholic admirers of K., Theodore Haecker, is a glowing admirer of Francis Thompson, whose ght-provoking poem, The Hound of Heaven, many rs will know. It meant a landmark in his life. "To e poet of the return to Nature is somewhat," he re- s somewhere, "but I would be the poet of the re- to God."

Religious Stage

is is what the Danish Socrates calls the third stage here on Life's Way, the religious stage. Some mod- minds may sneer at this old-fashioned recipe. But physician himself offers the most effective weapon st them. Somewhere he raises the question: "Who Christ's critics? Those who followed Him found His ls words of eternal life." The critics are not among followers and are like the blind, speaking about s.

1943 appeared the first volume of a fascinating auto- raphy entitled *We Have Been Friends Together.* It the story of one of the greatest contemporary phil- hers, Jacques Maritain, and his wife Raissa. He was on of a liberal French Protestant and she a Russian ss. Both were filled with a thirst for truth; they had ied one philosophical system after the other, hoping deliverance from the nightmare of what seemed to a sinister and useless world. But the wisdom of Sorbonne of Paris did not offer a way out of night despair, and they made up their minds to try once e by moving to the lecture hall of Henri Bergson at College de France. "But if the experiment should be successful, the solution would be suicide." Henri son's philosophy did not give them peace, but proved ilestone on the way to that hour when for the first they found themselves before the reality of Chris- ty. And it sounded like a voice in the wilderness: ne unto me, all ye that labor and are heavy laden, I will give you rest."

is passage is the starting point of Kierkegaard's *ning* or *Introduction into Christianity,* in which he the crowning of his authorship and in which his *osophical Fragments* of 1844 and the *Concluding Un- ntific Postscript* (to the "Fragments") of 1846 had hed their goal. If the *Philosophical Fragments* have characterized (by the Danish scholar, Th. Jacobsen) "profound dialog between Socrates and Christ," here Christ who speaks, and Christ only. May we quote Robert Bretall's introduction to Kierkegaard's *ning:* "The whole problem of S. K.'s authorship s on the question of 'what it means to be a Chris- —in Christendom'; and it is in the *Training* that we find the definitive answer to this question." *(A Kierkegaard Anthology,* p. 372).

Together with *Training in Christianity* and *Purity of Heart* (1846, the year of the *Postscript),* the first of his *Edifying Addresses* should be mentioned. "There are plenty to follow our Lord halfway," declared Meister Eckhardt, "but not the other half." "As Christian swimmers they long to keep one foot on the bottom. Kierkegaard sought to draw them out into water that is 70,000 fathoms deep, where life depends not on half-measures but upon faith" (Douglas V. Steere in the introduction to his translation of *Purity of Heart,* 1938). Eduard Geismar remarks concerning this gem, "It seems to me that nothing that he has written has sprung so directly out of his relationship with God as this address. Anyone who wishes to understand Kierkegaard properly will do well to begin with it." And I deem it an excellent preparation to the understanding of K.'s *The Works of Love,* a thought-provoking commentary on the Epistle of James, which was and remained S. K.'s favorite Scripture. "The highest of all is not to understand the highest," we read in his diary, "but to *act* upon it"; and again, "Christ's love was not an inner feeling, a full heart and what not, it was the *work* of love which was His life."

Attack on Christendom

In the light of these writings we begin to understand this Northern Elijah's *Attack upon Christendom,* i. e., "Christendom, the established order of things in a presumably 'Christian land' and 'Christian world'." (Lowrie)

In the background of these passionate outpourings stands the attack on him by a modish, satirical periodical, called *The Corsair.* But the real climax was reached in 1854, one year before his death, when the aged Primate of the Danish Church, Bishop Mynster, passed away and was glorified by his successor, Prof. Martensen of the University, as a "genuine witness for the truth, one of that holy chain which stretches from the time of the apostles to our age." This was more than Kirkegaard could stand. Like thunder resounded his voice: *"Christendom er ikke en videnskab men en lidenskab"* (Christianity is not so much a science as a passion).

The foe whom he fought was in the last analysis not the new bishop but the thought system, the world-view of the famous German philosopher Georg Wilhelm Friedrich Hegel, who, to speak with Durant, "ruled—and I fear is still ruling—the philosophical world of Europe as Goethe was ruler of the literary and Beethoven of the musical world." Also Denmark had come under his influence. A Frenchman is said to have asked him for a summary of his philosophy, and Hegel answered in ten volumes which Durant calls "masterpieces of incomprehensibility." According to Hegel's philosophy of the Absolute, thinking and being are identical. Religion, a kind of popular philosophy, becomes a transitory stage in the evolutionary process of the cosmic spirit, which reaches its highest development in the omnipotent state. The last

outgrowth of the left wing of Hegel's philosophy are Hitler and Joseph Stalin.

Christianity is more or less degraded to a field of knowledge. No wonder, argues K., that the so-called Christian Church has become a caricature of apostolic Christianity, of the Christianity of the New Testament. Where is the power of the apostolic witnesses, whom the Spirit of Pentecost changed into lions, who manifested the highest heroism in conquering the world for Christ, however she might threaten with death and destruction, being persuaded that "this is the victory that overcometh the world, even our faith"?

Compare to them, he says, our fashionable church representatives:

> "We are assembled in the magnificent cathedral. His lordship, the right reverend court preacher, adorned with many titles, the chosen favorite of the highest circles of society, steps forward to preach. Standing before a chosen circle of the elite, he preaches under stress of deep feeling upon a text he has himself selected: God has chosen the base things of the world, and the things that are despised. And nobody laughs."

This is an excerpt from his nine pamphlets, called *The Moment,* which are full of biting satire. The author's contention is that the standards of N. T. Christianity have been lowered and lowered, that it has given way to a new, cheap form, being no longer a religion of world-renewing power, no longer a salt of the earth or a light of the world.

In *The Moment* he attacks even family life, but do not miss the point! Every man begins with a certain amount of idealism. But then he gets married, and his Juliet deprives him of the last shred of idealism on the pretext that he has no right to risk the welfare of his wife and children. Here we have the root of K.'s zeal for discrediting the family interest in connection with religion.

Luther and the Church of the Reformation, he states, emphasized justification by faith; if they were living today they would stress with St. James, "Faith, if it hath not works, is dead." "By their fruits ye shall know them." World-conquering Christianity is no intellectual assent to a certain philosophy of life; no, it is unconditional surrender of our whole existence to Him who invites us, "Follow me!" This is "existential thinking."

Kierkegaard and the Modern Church

And now ask yourselves whether this voice in the wilderness crying, "Repent!" has a mission to our Church, a mission to the Christendom of 1949. An English historian said not so long ago that up to the days of Emperor Constantine the Christian Church had been a salt, a light, a leaven for the world. Then the world had become a leaven for the Church. The chief of the U. S. War Power Commission is reported to have said in a lecture in Chattanooga at the beginning of the last world catastrophe, that the Japanese should be exterminated. And we have undoubtedly made a wonderful beginning. "In one night in March, 1945, nearly a hundred thousand citizens of Tokyo perished in the flames of their houses" (Charles W. Iglehart in *Modern War and the World Christian Mission).* And when the first atomic bomb was dropped on Hiroshima and "a new epoch in human history began," between 53,000 and 80,000 were killed, and a month later W. H. Lawrence cabled the *New York Times* on Sept. 3: "The atomic bomb still is killing Japanese at a rate of 100 daily in flattened, rubble-strewn Hiroshima" (Kirby Page in *Atomic Slaughter Confronts the Churches).*

Have you ever pondered over the ghastly pictures of Vera Brittain's *Seed of Chaos?* Referring to Hamburg, she quotes from *Daily Mail:* "Hardly anyone, it is alleged, escaped in the heavily populated area of many miles on which the Allies planted a carpet of hundreds of thousands of explosives and incendiaries. . . . At least 20,000 perished in shelters alone. . . When you drive through Hamburg, you drive through corpses." About the bombing of picturesque Nuremberg a rear-gunner on his return reported, "I reckon we knocked the whole place flat,"—reduced to a pile of rubble by "Christian" bombers. Cologne?

> "You lie in ruins, weeping for your dead,
> Your shattered monuments the funeral pyres
> Of humble men whose days and dreams are fled."

Dante has found his masters. "Maybe you can reconcile international politics and Christianity," says a gripping passage in Robert St. John's *From the Land of Silent People.* "But as I lay there in a stolen bed in the Europa Hotel in Sarajevo, which was so soon to be almost obliterated by bombs on Easter Sunday, I couldn't make sense out of it. I wondered where God was, anyway. I wondered how Christians on both sides—because there are Christians on both sides—reconciled these things."

Millions are still threatened with starvation. Or should this be a part of our reeducation program? But we cast out one devil—to make room for seven others. 1517 was not only the year of Luther's Theses. It was also the year in which Erasmus wrote his great book *Querela Pacis,* that is, The Complaint of Peace. But how many theological seminaries ever mention it? Pardon me, patient reader, for quoting a few sentences:

> "Let us imagine we hear a soldier, among these fighting Christians, saying the Lord's Prayer. 'Our Father,' says he; O hardened wretch! Can you call Him Father when you are just going to cut your brother's throat? . . . With what face can you say, 'Forgive us our trespasses as we forgive those who trespass against us,' when, so far from forgiving your own brother, you are going, with all haste you can, to murder him in cold blood for an alleged trespass that, after all, is but imaginary?"

Emery Reves' indictment against Christianity as it has been practised, in his recent *The Anatomy of Peace* would have met with Kierkegaard's full approval: "It cannot be denied that Christianity has failed to penetrate the soul of man, to take root in human character. It has

ceeded only in creating a fragile veneer of ethical duct, a thin crust of civilization which has been blast- away and blown to pieces by the volcanic social erup- ns of the Twentieth Century." And one of our papers nments on this passage: "Any religion whose first alty is anything less than God and all mankind is omed to failure. The only religion sufficient for this y must cut across every line of color, race, or nation."

n 1923 a Norwegian magazine for literary research, *da,* brought two extensive articles of more than 360 ges on Søren Kierkegaard's significance for the spir- al life of the North (S. K.'s Betydning for Norsk ndsliv). And Douglas V. Steere refers to the Socrates the North as "a formative force upon the minds of h divergent figures as the German philosophers Karl spers and Martin Heidegger; as Karl Barth; as the lay tholic thinker, Theodore Haecker, the Jesuit Pryzwara; d as the Spanish philosopher Miguel Unamono." He ght have followed the widening circle even to Russia. cques Maritain in his instructive essays *From Berg- n to Thomas Aquinas* calls attention to "the great nker, Leo Schestov, whose ideas come astonishingly ar to Kierkegaard's world, as he himself verified when , following a suggestion of Karl Barth, had discovered e Dane."

Kierkegaard died on Nov. 11th, 1855, in the hospital, at the age of 42. When his friend, Pastor Emil Boesen, alluded to the harshness of his attacks on official Christendom, he met with the reply, "You must not forget that I have seen from within. Greet all men from me; I have loved them all."

The bells of Copenhagen announced the coming Sunday when I stood at S. Kierkegaard's last resting place and read the tombstone inscription he had chosen himself:

Det er en liden Tid,
Saa har jeg vundet;
Saa er den ganske Strid
Med eet forsvundet;
Saa kan jeg hvile mig
I Rosendale,
Og unafladelig
Min Jesum tale.

In the English translation of David F. Swenson, who made it the mission of his life to make the thought of Kierkegaard known to the English-reading world:

A little while remains, my fight is won;
The entire warfare here forever done.
Then shall I find my rest where rest I seek,
And all unceasingly my Savior speak.

The Readers' Viewpoint

LUTHERANISM OR SCHOLASTICISM

In the March issue of The Lutheran Outlook Mr. Jack cobsen and Rev. James C. Peterson state their reactions my article that was published in the December issue of e Lutheran Outlook. These two men have this in com- on that they do not distinguish between Lutheranism and holasticism. What they present is scholasticism. Scholas- ism is not conservative Lutheranism as they by implica- n call it. If it is anything, it is pseudo-Lutheranism. If ey carry their reasoning to a logical conclusion, they will ve to repudiate Luther who emphatically rejected scholas- ism.

Mr. Jacobsen says that I present a theory of inspiration hich is dangerous. I did not present a theory of inspiration. rejected theories of inspiration. I merely reaffirmed Lu- er's view of inspiration. Luther accepts the Scriptural view inspiration as a fact. If Luther's view of inspiration is ngerous to Lutherans, then that is an indication that Lu- erans are off the beam.

Rev. Peterson and Mr. Jacobsen are defending a theory inspiration on which their Bible is built. Lutherans should t build their Bible on such a weak foundation. My Bible built on the living Christ. And that Christ who comes to e through that Bible gives me confidence in the inspired d infallible Word of God.

My article published in the December issue is two lectures hich I delivered at a seminar at Trinity Seminary, Blair, ebr., in April, 1948. What I said in those lectures about spiration should be considered in the larger context of those two lectures. I wanted to show the fallacy of scholasticism which has done immeasurable harm to the Lutheran Church. The sooner the Lutheran Church will rid herself of scholasticism, the better it will be for her. Scholasticism puts spiritual life into a strait-jacket and cold storage. Warm pulsating life cannot thrive under such conditions. Lutherans would do well if they would follow Luther in rejecting scholasticism.

A. V. Neve.

P.S. In my communication entitled, "Lutheranism, or Pseudo-Lutheranism," published in the March issue of this periodical, a few sentences have been misplaced in the third paragraph on page 86. In the fifth line it should read: "The men of the Lund school of theology have carried on the work of Luther research. Their theology is based on the thoughts derived from their exhaustive Luther research. I ask in all sincerity: Are men that build their theology on Luther's writing liberals? Scholasticism is questionable Lutheranism. Are men that build their theology on the principles of scholasticism conservative Lutherans? Those that go back to Luther and through him to the Word of God are the true Lutherans."

I commend the editor of The Lutheran Outlook for making the periodical a forum for free discussion of problems that confront the Church. The Church needs such a forum. And among Christian brethren there should be room for mutual respect for an honest difference of opinion when the discussion is kept on a high level, free from insinuations and biting sarcasm.

A. V. Neve.

Sir:

To the many who from time to time have tried to limit the message of the Bible by their theories, prejudices or close-mindedness, the following words from Sweden's outstanding theologian, Bishop Gustave Aulen, should have more than passing significance: "The Word of God comes in the 'form of humiliation.' These conditions under which the word of God exists cannot be improved or overcome by any kind of theories of inspiration, or by arguments that are designed to protect the Bible from its 'humanity.' Faith always discovers the revelation of God in 'secret,' in the human covering that hides it." (From The Faith of the Christian Church.)

L. C. Bundgaard, Withee, Wis.

"GLARING INACCURACIES" IN THE BIBLE?

Sir:

On championing in the profoundest sincerity the great cause of frankly and honestly recognizing mistakes in the Bible Pastor A. V. Neve of Sleepy Eye, Minnesota, claims to have found a glaring one in comparing Acts 9:1-19 with Acts 22:6-11 (Reference The Lutheran Outlook, No. 3, page 85. col. 2). And glaring it is, namely that inaccuracy which is plainly imposed on said Bible verses by Pastor Neve! The scholarly minded reader will at once observe that the inaccuracies appear only in Neve's free wording of the content of the text, and that there need not be the slightest difficulty if one reads both Bible verses in the original Greek or in our English versions.

From Acts 9 Neve has the wording: "Paul's companions heard the voice but saw nothing." Our English translation has it: "hearing the voice, but seeing no man." Tischendorf has "phone," which may be taken as either voice or sound, and "medena," which is acc. sing. masc. and thus cannot mean "nothing." From Acts 22 Neve has: "saw the light but heard nothing," which is a most serious discrepancy from the Bible text which says they "saw indeed the light, and were afraid; but they heard not the voice of him that spake with me." O Neve, thou hast cleft God's Word in twain! Note what Tischendorf has in Acts 22:9—"ekousan," from akouo, which can mean to hear something with the ear, b also can mean to perceive with the sense what is said.

The Danish bishop Dr. T. Skat Rørdam has this striki note on Acts 9:7—"De hørte vel Lyden, men saa ikke Je Skikkelse," i.e., "They indeed heard the sound, but saw n Jesus' form." And Balslev continues: "From this it follo on the other hand that Saul did see Him (See vv 17 and 2 In Acts 22:9 Paul says: 'they saw the light, but heard n his voice which spoke to me,' i.e., they saw the light a heard the sound but understood not what was said." C we not all agree that the old Bible scholar Balslev is rea getting down into the deeper spiritual meaning of this thin Yes, 'tis only on that deep scholarly and spiritual level th the modern cobwebs of our little brains begin to untang and the very words of the Bible speak to our souls wi divine life and authority.

As a personally gentle reference to the brother whose e pressed theories I have refuted in the above notes I wou like to say that I believe he does preach the true gospel his congregation. It is quite evident that he is reading muc as we all should, but that in none of his recent articles has had sufficient time to think things through to a scholar conclusion before writing. As H. T. F. Wittrock said in yo January edition concerning Neve's article on "Distinct Characteristics of Lutheran Theology," said article "lac clearness." There was much good in it, but it was incomple and incongruous. I felt it should have been rewritten befo being mailed by the dean of our seminary to the pastors our synod, and that it should have been made available the lay people who support the seminary. Moreover, in fairness to the rank and file of Scandinavian Lutherans cannot be content with singling out a specific school of me For example, Dr. Søderblom was a good and very likeab man. Didn't I even have dinner with him at Wahoo, Nebra ka, and admire greatly his international and interdenomin tional good will? But to set him up as representative of t genuine stream of Lutheranism of Sweden and Scandinav including Norway and Denmark,—well wouldn't he ev turn over in his grave if he heard such a thing?

James C. Peterson, Salt Lake City, Utah

BOOK REVIEWS

THE FAITH OF THE CHRISTIAN CHURCH, *by Gustav Aulen. Published by the Muhlenberg Press. $5.00.*

This book has been translated from the fourth Swedish edition by Professors Wahlstrom and Arden of Augustana Theological Seminary. The author was for many years a professor of theology at the University of Lund, Sweden, and is now Bishop of Strängnäs, Sweden.

The publishers hail this book as filling a need, since until now there was no single satisfactory text in English in the field of systematic theology. Whether this book will become the standard text in Dogmatics in the Lutheran seminaries in America only time will tell.

Bishop Aulen here undertakes a "scientific" study of the Christian faith. His work he describes as "analytical and critical." He says in his first paragraph that for him systematic theology is "neither to furnish props for faith nor to determine what ought to be believed." He would have systematic theology "concentrate on the attempt to understand the faith."

A typical quotation will give the interested reader an sight into Aulen's procedure. Under the caption "The Co tent of Faith" there are these statements: "The divine re lation from which faith derives its existence gives it a defin quality and a fixed content. This content is in principle giv in and with the God-relationship as such. The content faith is therefore neither primary in relation to faith (int lectualism) nor secondary (subjectivism, Psychologism)" 73. Aulen thus brushes aside his fundamentalist critics labeling them intellectualists and his modernist critics classifying them with the subjectivists. Most Lutherans the last 400 years have always contended for the fact t the content of faith is indeed primary in relation to fa Lutheran theology is Word-centered. The Word determi what is to be believed and taught. Aulen in his qualificati reveals a tendency to mediate between Luther and Schlei macher. Schleiermacher's influence has often touched L therans but his intimations were usually sloughed off in vor of Luther. Barth has revived Schleiermacher's thesis his "crisis theology" by making the God-relationship

ary to any understanding of divine revelation, but most Lutherans will continue to insist that divine revelation is in itself responsible for the God-relationship without any reservations.

Aulen's insistence on validation of the Christian faith as obtainable "only by showing that the content of faith is intimately and organically connected with the central fact of Christianity, namely, the act of God in Christ" (p. 80) will find universal agreement among Lutherans. But in his minimizing of the New Testament as validating agent, fearing that such recourse must necessarily result in a "static and legalistic Biblicism" concluding with the observation that "even though the interpreter is anxious to reproduce the New Testament ideas, he has no trustworthy standard and is in danger of confusing the essential with the unessential" (p. 85) many will part company with him.

Aulen's own estimate of the New Testament in these matters is shown in the following quotation: "It is abundantly clear that the New Testament has not created Christianity, but is really a product of the faith-life of the early Christians. Nevertheless, these writings occupy a peculiar position because they are the first and decisive testimony to that seed of Christ which is the fundamental pact of Christianity . . . The exposition of the content of the Christian faith is forever determined by the testimony of the New Testament. But this does not mean that no other conceptions of faith are permitted except those produced within this most ancient testimony, nor that every one of the conceptions of faith found within the New Testament should without further consideration be accepted as legitimate parts of the Christian faith. A review of the history of doctrine proves conclusively that from the very beginning some conceptions of faith have disappeared, although they were a part of the Biblical testimony; and that others have undergone more or less radical changes. . . About this foundation in the deed of Christ it must be said, 'other foundation can no man lay.' In this respect the evangelical principle of Scripture as the 'only infallible rule of faith life' is forever valid." p. 90-91.

Part II deals with "The Living God"; Part III with "The Act of God in Christ"; and Part IV with "The Church of God." Each of these sections contains much that is stimulating, faith inspired, and faith inspiring. Most of the material needed to be written for our age and time. But in each section questions are raised by such assertions as these: "The question about the 'personality' of God is not a question whether God is a person or not, but how and to what extent this word is able to express something that is essential to faith." p. 159. With respect to the "Virgin Birth" of Christ, Aulen has this strange commentary: "Faith perceives, on the contrary, that the mystery of both his person and his work rests on the equipment given him by God, i.e., on the incarnation. In this sense his origin is of 'holy spirit' and in this sense the words once uttered by Søderblom are true: 'The miracle of his being was present already in the bosom of Mary.' This is in reality the religious meaning and content of that idea of the conception of Jesus without a human father which, besides other and quite different interpretations of the Gospel of John, meet us in primitive Christianity, especially in the Gospel of Matthew. This is analogous to ideas common in antiquity about the origin of famous persons." p. 222.

"The purely historical question whether baptism and the eucharist were directly instituted by Christ during his earthly life contain some uncertain elements. This applies not only to the institution of baptism which the Gospels do not ascribe to Jesus during his lifetime, but to the exalted Christ; but it applies also to the eucharist, since it may be questioned whether the act of the last evening was intended to create a permanent institution in the church, continuing generation after generation." p. 372.

The most meager treatment in this book is accorded to Eschatology. But on second thought that ought not surprise the reader. According to Aulen's premises there is little to be said. "The teaching of any one period in the history of the church cannot lay claim to have spoken the last word." p. 93. By his own insistence that would include the writers of the New Testament. Therefore it is sufficient to affirm the hope that is compatible with Christian faith and leave the details to God and the future.

Aulen's book leaves this reviewer with mingled feelings. I have a genuine appreciation for many of his emphases. They are well founded and well stated. But his work by and large indicates a shift of moorings for Lutheran theology. To shift the moorings from the Word of God to the Christian's conviction of the God-relationship introduces confusion. Many German theologians preceded Aulen in this attempt. Will Scandinavian theologians, more particularly Swedish theologians, succeed, after many Germans failed, in gaining universal agreement among Lutherans on this most crucial question? How greatly does Aulen's ecumenical interest influence his attitude toward and discussion of confessional dogma? How long can Lutheran theology remain Biblical theology, when the Bible is considered the most important norm of faith, but is not necessarily accepted as the only source of faith? Are we going into a new era of theological controversy regarding plainly revealed doctrines in the Scriptures or will the Holy Spirit find a way for all of us Lutherans to express our faith to the joy and edification of each other? I fear that Aulen's book will fan the flames of controversy rather than help attain Lutheran unity in America.

—Fendt.

CHORALE PRELUDES BY MASTERS OF THE XVII AND XVIII CENTURIES, *"Anthology of Sacred Music," volume I, selected and edited by Walter E. Buszin, Concordia Publishing House: St. Louis. $2.90.*

This collection of early organ music contains things that will interest every musician. (The composers represented were pioneers in instrumental counterpoint. They began the trend which Bach so magnificently perfected. So their music sounds similar to Bach's work. But it lacks his sense of style and elegance. Nevertheless, this music is good to know because it is valuable both as recital material and as service music.)

The pieces are built on German chorale tunes, many of which are familiar to congregations today. Such chorales as: *Our Father, Thou in Heaven Above, Lord, Keep Us Steadfast in Thy Word,* and *Dear Christians, One and All, Rejoice,* are represented. These and many others, built on other well-known chorale tunes, will be useful.

But there are others that will not lend themselves as service music. They are too stiff; they lack the structural elements which make music interesting to the listener.

This music is a little above medium difficulty. An organist with a good background in playing Bach will be able to peform it without much difficulty. It is unfortunate that the editor neither marked the basic phrasings nor suggested registrations. A few hints like that would have been very helpful to musicians who are not familiar with this type of music. There is, however, a good chart showing how to play the ornamentation in music of this period.

This volume is a useful addition to the library of church musicians. Much of the music is dignified and beautiful. It blends well with the service. It has a right to be heard in our churches.

—Ralferd Freytag.

SURVEYING the CONFERENCE

Lutheran Free Church
Iver Olson

It is rather an exception than a rule that people live to celebrate their sixty-fifth wedding anniversary. Such an exception was observed recently when friends and neighbors at Sand Creek, Wisconsin, gathered to help Mr. and Mrs. Søren Hoveland celebrate sixty-five years of married life. The Hoveland's have been staunch members of the LFC congregation for many years, and despite advanced age are regular in attendance at the services.

Rev. Ingel Hovland recently tendered his resignation as pastor and superintendent of the Bethesda Home for the Aged at Willmar, Minnesota. Poor health led Rev. Hovland thus to terminate fifteen years of service at this institution.

Rev. Luther Gronseth has resigned from his parish at Bagley, Minnesota. He has already moved to Yankton, South Dakota, where he will be affiliated with the Public Relations Department of Yankton College.

A prominent layman in the LFC, Mr. Eddie Berg, passed away on Feb. 22 after a short illness. Mr. Berg had traveled extensively for many years conducting evangelistic meetings. At times he also served parishes during pastoral vacancies. At the time of his death he was president of the North Star Bible School at Warren, Minnesota.

Missionary Fred Ditmanson has been appointed manager of the Lutheran Federation Home in Kowloon, China. He is also in charge of the Lutheran English Services as well as the work among the English-speaking Chinese in those parts.

Mr. Amos Dyrud, senior in the Theological Department at Augsburg, has accepted a call to be a missionary to Madagascar. Mr. and Mrs. Dyrud will leave for France in the early fall to spend some time in language study before they proceed to their field in Madagascar.

The Red River Pastors' Conference was held at Oak Grove Seminary in Fargo, N. Dak., on March 8 and 9. Among other questions that of Lutheran union and unity was discussed. Pastors from several of the surrounding Districts were in attendance.

Rev. Leslie Brandt, recently returned from China, conducted evangelistic meetings at Oak Grove Seminary on March 29-31. He is engaged in this type of work under the Luther League Federation of the LFC.

Prof. H. P. Opseth suffered a heart attack as his Augsburg College Choir was nearing the end of its itinerary. He was returned to Minneapolis by plane, and has been resting at the Deaconess Hospital under the care of a specialist. His condition has shown satisfactory improvement. Mr. Paul Paulson, choir president, directed the singers in their final concerts.

Mr. Chris Gunderson, the father of Mrs. B. M. Christensen of Augsburg, passed away after a lingering illness at the home of his son, Rev. Edwin Gunderson of Woodville, Wis., on March 13. Rev. Edwin Gunderson is a pastor in the ELC.

Cornerstone exercises for the new Science-Administration building at Augsburg College were held on March 6. Dr. B. M. Christensen presided at the ceremonies, and the actual laying of the cornerstone was conducted by the president of the Board of Trustees, Rev. C. J. Carlsen. It is expected that the building will be completed some time this spring.

Dr. George Aus of Luther Seminary, St. Paul, Minn., was the speaker at the sessions of the Spiritual Emphasis week held at Augsburg during the week of March 7-11.

The Golgatha Lutheran Congregation of the LFC at Vashon Island, Washington, recently observed its fortieth anniversary.

United Evangelical Lutheran
Paul Nyholm

Called home. Pastor V. W. Bondod passed from this life on March 10th at Oaks, Oklahoma, where he for the last year had assisted in the mission among the Cherokee Indians. The deep impression he left as a pastor is partly due to the fact that in his forty years of

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rish ministry he had only three con-egations. He served six years in Dav-port, Iowa. Then he became the first stor of the Gethsemane congregation Racine, Wisconsin. When he left it kteen years later it had become the rgest congregation in the Synod. uring the last eighteen years he did ficient work as a home mission pas-r in Toronto, Canada. His body was id to rest in the cemetery of the con-egation in which he grew up, St. aul's church in Boomer Township, wa. Two brothers, who also were stors, preceded him in death.

* * *

The oldest pastor in active service is astor N. Bentsen, serving Clifton and ankakee, Illinois. He recently cele-rated his 82nd birthday.

* * *

Three new pastors will soon enter e service of the Synod: Pastor Aster eve will go to Milwaukee, after hav-g temporarily served an E.L.C. con-egation in Troy, New York, while oing postgraduate work in New York. he other two, who graduate this spring om Trinity Seminary, are Robert erthelsen, going to Oregon, Wisconsin, nd James Olsen, who will be pastor Farmington, Minnesota.

* * *

The largest congregation in the Syn-d is, as already mentioned, Gethsem-ne in Racine, Karl Wilhelmsen, pastor. has 1183 baptized members; the re-eipts last year amounted to about 25,000. The Synod has three other ongregations in this city. One of hese, Our Savior's, has now bought a entrally-located large building lot, bout 300 by 300 feet in size.

* * *

A huge altar painting, portraying the surrection, has recently arrived from enmark to the U.E.L.C. church in wan River, Manitoba.

* * *

There will be no meter to watch, either for electric current nor for the as that burns day and night to heat ne church, parsonage and garage in illey, Alberta. The reason: The urch is shareholder in a rich natural-as well, and the electricity is produced y a Kohler machine, donated to the ongregation, which uses gas for fuel.

* * *

Open doors in Japan. Missionary loyd Neve who recently arrived in ne land of the sunrise writes: "Bible asses are going begging for lack of achers. With no trouble at all any erson, whether a new missionary or n experienced one, could gather English Bible classes enough to fill his every waking hour and a good many of his sleeping hours, too. . . . College and university students seem to want English Bible classes right now for two reasons: they are eager to study Christianity; and they want to learn English. But, regardless of the motive, it is a unique opening for the Gospel message. We have a steady stream of students coming to our home every day to talk about spiritual problems. Most of them are searchers after the Truth."

Augustana Synod

E. E. Ryden

Bergendoff Goes Abroad

Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill., has left for a three-month sojourn in Germany, where he will give a series of lectures to theological students at such universities as Marburg, Heidelberg and Erlangen. His subject will be "The Relationship of the Church to the State, to Education, to Economics, and to Other Phases of Contemporary Life." He has also been asked to lecture on the ecumenical challenge to Christian communities. He was early identified with the ecumenical movements, and was one of a group of scholars who prepared preliminary studies submitted to the First Assembly of the World Council of Churches at Amsterdam.

Dr. Bergendoff's lectures are being sponsored by the Religious Affairs Division of the United States Military Government in Germany. His mission to Germany will be an important one as he seeks to make clear to the German people the function of the Church in a true democracy.

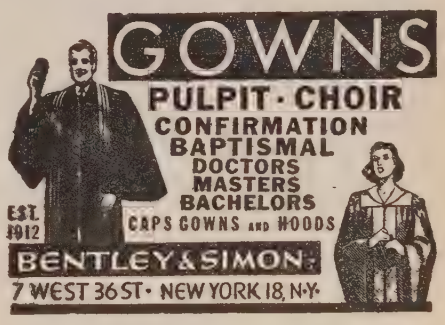
Project Among Negroes

Harbor Homes is a district on the outskirts of Oakland, Calif., jutting into San Francisco Bay. It is inhabited by some 1,500 Negro families who moved into the area when the white war workers moved out. In 1947 the Division of American Missions of the National Lutheran Council began work among these dark-skinned folks, and it was not long before there was a Sunday school enrollment of 175 children.

St. Paul's Lutheran Church of Oakland has assumed principal responsibility for furnishing lay workers for the mission, and the Women's Missionary Society of the California Conference contributed $500 for the support of the work. The Augustana Board of Missions has now been asked to take over the project.

Fire Destroys Church

A disastrous fire on February 15 practically destroyed Salem Lutheran Church, Spokane, Wash. The damage was estimated at $40,000. The fire was caused by a construction crew which used a blow torch in cutting through a steel beam. The congregation was engaged in constructing a $38,000 addition to the sanctuary when the fire occurred. It is now planning completely to remodel its house of wor-



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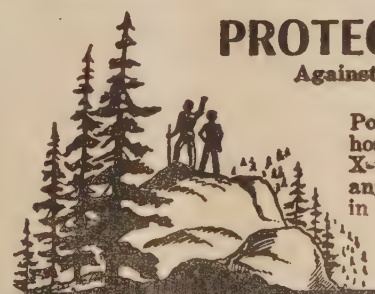

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ship. The destroyed church was the first Lutheran structure to be erected in Spokane and was regarded as one of the landmarks of the city.

Take Over Leper Colony

The Augustana Mission in Tanganyika Territory, East Africa, has taken over the Mkalama Leper Colony, heretofore operated by the British territorial government. The colony is the third leper colony assumed by the Augustana Mission and is the largest of the three. Evangelistic and educational work is carried on among the lepers in each of these places.

Five Buildings Dedicated

The year 1948 will be remembered as an unusual year of expansion in the history of Gustavus Adolphus College, St. Peter, Minn. Five buildings, valued at approximately $1,500,000, were dedicated during the year and are now in full use. They are the Library; Wahlstrom Hall, a dormitory for girls; the Fine Arts building, which houses the music and art departments; the Classroom Annex, housing eight classrooms, a theatre auditorium and faculty offices, and Myrum Field House, which was completely remodelled to provide facilities for athletic contests, concerts, and large conventions and assemblies. The latter has a seating capacity of 4,000. The new library, which is of modern design, cost $420,000. It is regarded as one of the best examples of a functional library in the country.

New Home for Aged

The New England Conference, through its agency, Lutheran Social Service, Inc., has completed negotiations for acquiring a Georgian mansion on a 32-acre estate outside of Middletown, Conn., for a new home for the aged. The residence was erected only fifteen years ago at a cost of $150,000. The entire property was purchased by the Conference for $50,000. It is planned to open the institution in the month of May.

Dedicate Minneapolis Cathedral

From a postoffice chapel to a cathedral in a decade is the remarkable achievement of Mt. Olivet Lutheran Church of Minneapolis. Under the leadership of Dr. Reuben Youngdahl, dynamic 37-year-old pastor of the congregation, two new sanctuaries have been built during that period. The first, completed in 1939, was erected a year after Youngdahl became pastor of Mt. Olivet. Although it seated 465 persons, it proved almost too small from the very beginning, and it was found necessary to inaugurate four Sunday morning services in order to take care of the rapidly growing congregation.

The second sanctuary, built at a cost of $750,000, has now been completed. A beautiful Gothic cathedral-like structure of cutstone, it can seat as many as 1,400 worshipers by making use of balcony, narthex and a chapel adjoining the right transept. In spite of this increased capacity, three morning services have been inaugurated in the new structure.

When Dr. Youngdahl came to Mt. Olivet in 1938, he found a flock of 300 members. Today the congregation numbers 3,000 communicants and 1,500 children. The pastor is a brother of Luther Youngdahl, governor of Minnesota.

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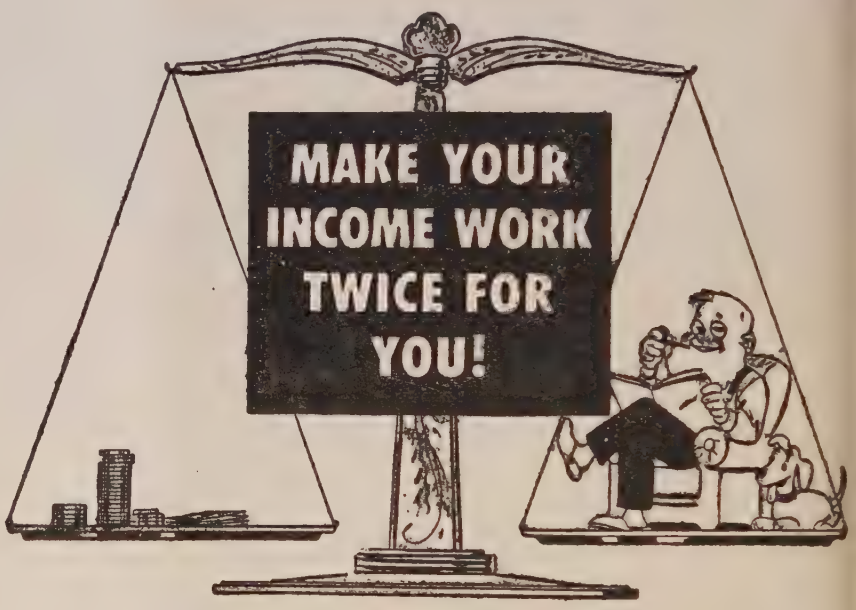

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On the Religious Horizon

ouri Synod Defends
stant Parochial Schools

Louis, Mo.—As long as Protes- parochial schools receive no fed- aid, they do not constitute a threat ublic education or democracy, it asserted in a statement released by the Board for Parish Educa- of the Lutheran Church-Missouri d.

e statement, signed by the Board's utive secretary, Arthur L. Miller, entitled "Are Protestant Parochial ols A Threat To Public Education Democracy?"

took issue with the International ncil of Religious Education which, s recent meeting in Columbus, O., ntered sharp opposition to Protes- parochial schools and condemned further development of Protestant chial education, particularly at the entary and secondary levels.

e statement pointed out that there only 154,000 children enrolled in estant parochial schools as com- d with 24,101,000 children in pub- chools and 2,519,000 attending Ro- Catholic parochial schools.

ese figures, the statement said, e it "arrant nonsense to call such velopment of the Protestant paro- l schools a threat to public educa- ." It added:

ndeed, when viewing the popula- pressure that will call for the huge ansion of public education facili- within the next decade or two, assistance that can be rendered by Protestant parochial schools ld prove very welcome."

ressing that the public school sys- is supported by general taxation, Protestant parochial schools are orted by their respective denomi- ons, the statement declared:

o long as no tax monies are made lable for the support of the instruc- al program in such schools, there o threat to public education in the vth of parochial schools."

he statement emphasized that the heran Church-Missouri Synod has ays opposed the use of tax monies the support of religious schools.

ny assertion that Protestant paro- l schools are a threat to democracy, statement declared, "indicates a conception of democracy."

This authoritarian concept of the ocratic way of life insists that there must be totalitarianism in education in the interest of the public welfare. True democracy, on the other hand, recognizes the rights of the individual parent to provide an equivalent education in private or religious schools. This right has been affirmed and reaffirmed by our courts."

To suggest that adequate provision for the religious interpretation of life can be provided in the public schools, the statement continued, "depends on our definition of adequate.

"While we can agree that public education can and should give more explicit recognition to the fact of its own spiritual values, and democratic objectives rest upon the foundation of the Judeo-Christian religious tradition, God clearly demands more than mere information about religion.

"Christianity is a way of thinking, a way of living, and a way of interpreting all of life. Since religion is basic in the educational program, Protestants have a full right to provide the schools which can give their children this Christian orientation toward life and training in Christian living."

Envisaging a "solid and substantial" growth in Protestant parochial schools, the statement said the Lutheran Church-Missouri Synod stands committed to double its elementary school enrollments by 1972.

Niemoeller Asks
Aid for Refugees

London—Dr. Martin Niemoeller said here that the refugee problem in Germany was one the Churches alone could not solve. He added it was a political problem that had to be approached on a world-wide basis.

The German churchman, who came here to make an address on Europe's reconstruction problems, told newsmen it was the duty of Christians to influence their respective governments to open immigration doors to the 10,000,000 refugees in his homeland.

He further urged Christians to ask that Germany be allowed a greater degree of industrialization in order to sustain its enlarged population.

Pastor Niemoeller said that at the present rate, it would take between five and ten years for 1,500,000 refugees to emigrate from Germany. He pointed out this would leave over 8,000,000 unaccounted for.

Bishop Dibelius
Assails Soviet Order

Berlin—Dr. Otto Dibelius, Evangelical Bishop of Berlin, has denounced an order by Soviet occupation authorities calling for the appointment of a "political guider" in each house block of the Soviet sector.

"It is a service of the devil," Bishop Dibelius declared, "for a man to have power over his brethren in the same house and to be able to denounce them to the powerful. No such power will ever bring us Germans any blessing."

The bishop's denunciation was made in a sermon preached before an overflow congregation in St. Mary's church, located in the Soviet sector.

New Family Magazine Planned
By Missouri Lutherans

St. Louis, Mo.—A new family magazine, to be called This Day, will be launched in September by the Lutheran

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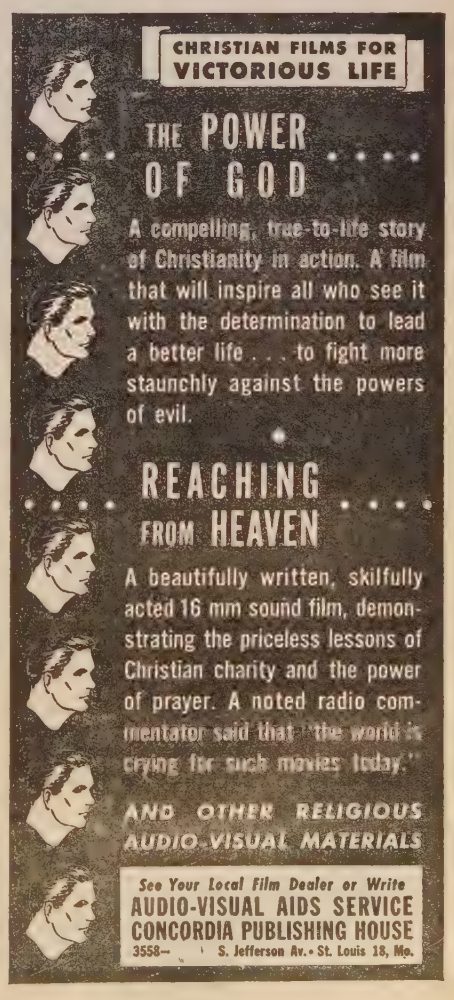
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Church-Missouri Synod, it was announced here by the Rev. Henry Rische, who has been appointed editor of the publication.

Purpose of the new periodical, Mr. Rische said, will be to encourage Christian home ideals. It will be patterned after the popular magazines but will stress high moral standards.

"While it is church-sponsored and will be governed by Christian principles," Mr. Rische said, "our new magazine will not feature church organizational propaganda but will be gauged for general interest and will be designed to compare favorably with standard popular magazines. Our object is to entertain in a Christian way."

Youth Leader Named Director Of Berlin Mission Society

Berlin—Pastor Gerhard Brennecke, a member of the standing committee of the World Student Christian Federation since 1938, has been named director general of the Berlin Mission Society (Lutheran), it was announced here. He succeeds Dr. Siegfried Knak, who is retiring from the post.

Pastor Brennecke is the publisher of Signs of the Times, a theological monthly issued here. He was a delegate to the First Assembly of the World Council of Churches at Amsterdam last summer.

Abandon Hope of Retrial For Bishop Ordass

Budapest—Hope of a retrial for Bishop Lajos Ordass, imprisoned head of the Lutheran Church in Hungary, appears to have been definitely abandoned in church circles here.

Dr. John Kardos, newly-elected lay president of the Danubian District of the Reformed Church, disclosed he had received a letter from Bishop Ordass notifying him that he wished to withdraw his application for a retrial. Dr. Kardos was defending counsel for the bishop at his trial.

The lawyer indicated that Bishop Ordass felt it was better to withdraw his application than to have it rejected by the civil authorities, as seems likely.

Hungarian Lutherans Get New Lay President

Budapest—Dr. Ivan Reok, physician and member of parliament, has been elected lay president of the Hungarian Lutheran Synod, it was announced here. He is expected to be inaugurated shortly.

Dr. Reok succeeds Baron Albert Radvanszky, who resigned the post early last September. The baron, who is 68, was subsequently arrested for alleged currency manipulation, together with Bishop Lajos Ordass, head of the Lutheran Church, but the charges against him were withdrawn because of his advanced age and ill health.

About fifty years old, Dr. Reok is president of the National Lutheran Association, the leading social organization of the Lutheran Church in Hungary.

"Declaration on Religious Freedom"

New York—Text of the Declaration on Religious Freedom adopted here by the executive committee of the Federal Council of Churches follows:

The evidence coming from several areas in Europe makes it clear that there is a systematic attack upon churches by Communist-controlled governments. Although there may be no overt persecution of Christians for the profession of their private faith or their religious worship, it is plain that totalitarian states under Communist domination are determined to prevent the Churches from having any influence in public life. In the light of recent developments in Hungary, Bulgaria, and elsewhere the design of these states to bring the Churches in

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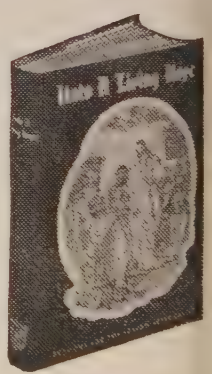

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rvience is no longer open to t.

e methods adopted by one totalitar- egime or another in achieving this n include preventing the Churches maintaining schools for the re- us education of their children, ban- Christian youth movements or ly circumscribing their activities, nating or controlling Christian cations, forcing strong church rs out of their positions and sup- ing them with submissive person- s, and isolating the Churches from wship and contact with Churches her lands.

nile these objectives may not be ly avowed, they are pursued by devious means as public trials on technical charges as manipulating currency, black marketing and es- age.

e attack of the Communist-con- ed governments is directed against orms of organized religion which e to be tools of a secular policy. the Churches are involved in the nse of a rightful religious freedom ver against the pretensions of the itarian state. They must stand to- er in resisting, in such ways as are opriate to the Church, every at- t of a godless political regime to il or to destroy the influence of ion.

bearing this united testimony and ding together in a common protest nust guard against a blind emotion heedless hysteria which might to defend the Church through re- to war. It would be wholly illu- to suppose that the present ten- could be relaxed by such a meth-

r witness in behalf of basic reli- freedom is not limited to the s which are under Communist dom- on. There is also a totalitarianism Fascist type which is hostile to re- us freedom. States which profess e defending the rights of religion in practice be denying those rights heir treatment of minority groups. e cannot be silent about the fact in Spain, the Argentine and else- re there are today grievous abridg- ts of religious freedom. In cham- ing religious freedom we mean dom from coercion by any earthly er, whether political or ecclesias- , that assumes the prerogative of and attempts to control the con- nce of the individual.

e do not know the facts of the sit- on in the Communist-controlled tries well enough to justify us in evaluating the acts of our Chris- brethren who are passing through rrible ordeal. We can, however, a confident trust that in every country there will be a faithful remnant who under all circumstances of conflict will choose to obey God rather than men and who will not compromise their Christian convictions.

It is out of such fidelity to the Word of God in the face of hardship and danger that the Christian Church in other ages has survived attack and had its spiritual vitality renewed. The greatest service which we can render to hard-pressed Christians in many countries is to stand beside them in a fellowship of the spirit and to pray that they may be sustained by the Divine assurance that the faithfulness will not be in vain.

The threat which the Churches confront in other lands is a ringing call to Christians, in lands that are still free, to redouble their efforts in behalf of social justice and human rights. It is in the soil of misery and injustice that Communism thrives. For Christians to struggle constantly to establish both freedom and justice for all people, remembering especially the poorest and the most oppressed, is to strengthen the Church for its most effective witness in the world today.

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Chinese Church School Situation Still Confused

Shanghai — Scattered reports from Communist territory beyond the Yangtze River indicate that while Communist officials may be meditating a complete ideological "crackdown" on Christian schools, they have not yet adopted definite, uniform policies.

Mission authorities in Yenching have stated that "religious and academic freedom here is unimpaired." Equally encouraging reports have come from Tsinan, capital of the Shantung Province, where Protestant church workers remained on the job after the Communists swept in.

Communist restrictions on church schools appear so far to have been confined to ordering them to drop civics courses teaching Nationalist principles and to substitute courses based on Communist tenets. However, in many cases, the lack of textbooks and of teachers has made this an empty gesture—for the present at least.

The Communists are also reportedly requiring Christian teachers to attend one-month indoctrination courses at Communist training schools. However, so far there have been no reports of pressure upon the teachers to get them to embrace Communism.

The present situation appears to parallel that which prevailed when the Nationalists came into power and ordered all mission schools to register with the government and accept a standard curriculum. Another decree banned religious teaching in elementary and junior middle schools, but this ruling soon ceased to be enforced.

According to Dr. William P. Fenn, of the United Board for Christian Colleges in China, it is extremely difficult at this stage to get a clear picture of what is likely to happen to Christian education as a whole behind the "bamboo curtain" of Communist China.

"Reports so far," he said, "are too fragmentary and contradictory to justify any estimate of the present situation or any prediction as to what may happen in the future."

Dr. Howell Lair, secretary of the National Christian Education Association of China, disclosed that many Christian middle schools are transferring Bible classes and other religious activities to the church. He said this was a safeguard against Communist indoctrination courses which the school might otherwise be required to introduce.

"So far," Dr. Lair declared, "no pressure has been brought on Christian students to make them accept Communism. At one place, a Communist official told the school principal to keep religion in his school. In another a Communist propagandist told a Christian teacher, 'I would like to understand the Christian teachings too.' "

Dr. Lair urged that "so long as there are no serious restrictions on our intellectual and religious liberty," Christian missionaries should continue to carry on in Communist areas.

"We have had many difficulties," he said, "but the fears we have had thus far have been unjustified."

Bulgarian Pastors Get Prison Terms

Sofia — Four of Bulgaria's leading Protestant clergymen were condemned here to life imprisonment on charges of espionage, treason, and black market currency dealings. They were among 15 Protestant churchmen convicted by a Sofia court after hearings lasting more than a week.

In pronouncing judgment the court declared that only the "sincere confessions" of the four had saved them from the death penalty.

The four defendants, all belonging to the Supreme Council of the United Protestant Churches in Bulgaria, were:

Vasil Ziapkov, aged 48, head of the Congregational Churches in Bulgaria; Yonko Ivanov, 48, superintendent of The Methodist Church; Nikola Mihailov, 49, head of the Bulgarian Baptist churches; and Georgi Chernev, 46, head of the Pentecostal churches. Ziapkov, the "star" defendant, received two separate terms of life imprisonment.

Nine of the clergymen were sentenced to terms ranging from five to fifteen years in prison. Two others were given suspended sentences.

Catholic Official Assails Government Aid Program

Washington, D.C.—A strong attack on President Truman's bill to expand Federal participation in state relief and welfare programs was made here by Msgr. John O'Grady, secretary of the National Conference of Catholic Charities.

The priest told the House Ways and Means Committee that enactment of the measure would practically put religious and other private agencies out of the child-care field.

Under the terms of the measure, the Federal government would enter the relief picture for the first time by authorizing grants to states for aid to the needy, whatever the cause of their condition, and would increase its financial participation in relief for the needy aged, the blind and dependent children.

Federal funds for medical care of indigents would be authorized, and the government's social welfare activities now concerned wholely with children in rural and "special needs" areas would be expanded.

According to Msgr. O'Grady, the proposal "envisages a complete governmental program that will virtually take over the entire field of child welfare."

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ritable institutions for the care of dren?" he asked.

f the measure becomes law, Msgr. rady told the committee, the effect uld be to "bring the Federal gov- ment with all its rules and regula- s into every community in the ted States to set up governmental grams for the care of children."

e argued that the government uld improve its current child-wel- e work in rural and "special needs" as before trying to expand into a ader field.

I am honestly convinced," he de- ed, "that year by year the program oing to become more and more ex- sive and more demoralizing to erican families.

I feel that it is necessary to speak s severely at the present time, when s proposed to carry the same por- m into much larger areas. I feel t the farther we get from the pres- public assistance philosophy in ving the needs of American families better it will be for all concerned."

e assailed the bill's proposal for deral grants for general relief, say- it implied "national control over ily life," with the government at- pting to "guarantee every family at it needs on a budget basis."

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les Lighting Electric Bulb Sabbath Profanation

erusalem—Lighting an electric bulb stitutes a profanation of the Sab- h, it was ruled here by the Chief bbinate.

he question arose after Rabbi lomo Goronchik, chief chaplain of Israeli Army, announced that light- an electric bulb on the Sabbath was profanation since no flame was in- ved.

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deral Council to Get Proposal r Protestant-Vatican Conference

Cleveland—The National Study Con- ence on the Churches and World der here voted to refer to the Fed- l Council of Churches for further dy a proposal for a conference on igious liberty between top Protes- t world leaders and Vatican officials.

The proposal was made by Dr. O. ederick Nolde of Philadelphia, sec- tary of international affairs for the orld Council of Churches. He told e delegates the conference should be ld "because actions of the Hungarian vernment leading to the conviction Joseph Cardinal Mindszenty and Lu- theran Bishop Lajos Ordass have shocked the conscience of freedom-loving men all over the world."

A resolution on the proposal presented to the delegates stated:

"Such a conference is needed in order that a clear understanding be reached as to what both the Protestant and Catholic faiths mean by religious liberty for all men, everywhere and under every form of government, as to the methods whereby the full observance thereof should be sought."

In the debate that followed introduction of the measure some of the delegates expressed doubt as to whether agreement could be reached on definitions of religious liberty.

However, many others took the position that nothing would be lost and a great deal might be gained through a frank discussion of the whole question.

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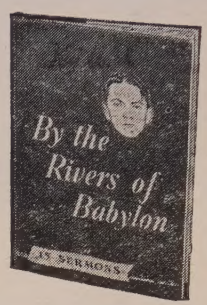

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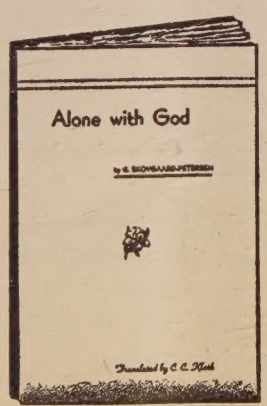
Translated by Rev. C. C. Kloth



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Set Program for Protestant Editors' Meeting

Philadelphia—The annual meeting of the Associated Church Press, organization of editors of Protestant publications in the U.S. and Canada, will take place in Washington, D.C., April 20 to 22, it was announced here by G. Elson Ruff, editor of The Lutheran, and secretary-treasurer of the group.

Sessions will begin on April 20 with a dinner at the First Baptist church, where the meeting will be held. Guest speaker at the dinner will be Francis H. Russell of the State Department, who will address the editors on "American Foreign Policy and the Church Press."

During the three-day sessions Herman Burns of Nashville, Tenn., art director of the Southern Baptist Publishing House, is scheduled to speak on "How to Improve the Church Press."

Dr. Glenn L. Archer, executive secretary of Protestants and Other Americans United for Separation of Church and State, will deliver an address on "The Threat of Roman Catholicism to Religious Freedom."

An address entitled "Interpreting Washington in the Church Press" will be given by Jacob S. Payton, Washington correspondent for The Christian Advocate.

Don A. Brenna of The Saturday Evening Post will talk on "Magazine Magic."

One session of the meeting will be devoted to a critical appraisal of the church press.

On April 21, the Protestant editors will have a noon press conference with President Truman.

Judge Bars 143 Catholic Teachers From New Mexican Schools

Santa Fe, N.M.—District Judge E. T. Hensley, in a written judgment here, barred 143 Roman Catholic nuns, brothers, and priests from public school teaching posts in New Mexico.

His ruling also prohibited the holding of tax-supported school classes in buildings owned by the Roman Catholic Church.

The written judgment supplemented an oral decision from the bench on Oct. 7 in which Judge Hensley ruled that "there is no separation of Church and State" in some New Mexico public schools, thus violating the state and national constitutions.

At that time he indicated that his written judgment, to be released later, would rule "generally in favor of the plaintiffs," a group of Protestants seeking to bar Roman Catholic teaching in the New Mexico schools.

The case arose from a dispute over the alleged teaching of Catholicism in the public schools at Dixon, a small community in northern New Mexico.

Harry L. Bigbee, of Santa Fe, brought the suit on behalf of twenty-eight Protestant residents of seven counties.

The written judgment decided a wide range of questions left unsettled by the verbal decision. One of the most important results of the judgment is that at least sixteen school buildings owned by the Catholic Church must be replaced with publicly-owned schools.

Other declaratory judgments in the ruling specifically prohibited the following:

Free state bus transportation for students in parochial schools;

Purchase from public funds of textbooks for parochial schools and purchase of books especially for Catholic schools;

Teaching of sectarian doctrine in any tax-supported school;

Holding of public school classes in rooms where religious or sectarian symbols are displayed;

Payment by the state of persons teaching sectarian doctrines.

The ruling also stated that the 143 garbed Catholic teachers who taught in the twenty-eight schools "be forever barred from receiving any school monies and employment in the public schools of this state."

The ruling was on specific issues only. It did not state that nuns as such could not teach or that the garb of teachers is a religious influence.

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